School of Theology at Claremont
1001 1402613

The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

BX
5395
L6
B4

James J. S. Perr.
26. Jany: 188

A MEMOIR

OF THE

RIGHT REV. DAVID LOW,

D.D., LL.D.,

FORMERLY BISHOP OF THE UNITED DIOCESES OF ROSS, MORAY, AND ARGYLE;

COMPRISING

Sketches of the Principal Events

CONNECTED WITH

THE SCOTTISH EPISCOPAL CHURCH,

DURING THE LAST SEVENTY YEARS.

BY

THE REV. WILLIAM BLATCH,

INCUMBENT OF ST. JOHN'S, PITTENWEEM,

AND LATELY CLERICAL ASSISTANT TO BISHOP LOW.

LONDON:

RIVINGTONS, WATERLOO PLACE.

EDINBURGH: GRANT & SON.

1855.

The Ilay Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

CONTENTS.

CHAPTER I.

PAGE

INTRODUCTORY 1

CHAPTER II.

Birth—Education—Early dedication to the service of the Church, notwithstanding its depressed condition—Review of persecutions and penal statutes against Episcopacy in Scotland—Consequent poverty and depression—Theological training under Dr. Gleig—Ordination to congregation in Perth — Removal to Pittenweem — Sketch of the history of that congregation 5

CHAPTER III.

Agitation for repeal of Penal Laws—Death of Prince Charles—Concurrence of Clergy in Hanoverian Succession—Act of 1792—New Restrictions imposed—Union of English "qualified" Clergy—Adoption of Thirty-nine Articles — Scottish Communion Office — Unjust accusation of Popish tendencies 29

CHAPTER IV.

Mr. Low's pastorate at Pittenweem—Services at Crail—Upper rooms—Erection of Chapel—Site obtained on grounds of ancient Priory—Highland tours—Proposed elevation to Episcopate—Election for diocese of Ross and Argyle—Bishops Sandford and Jolly—Consecration at Stirling—Character of diocese—Degree of LL.D. . 44

CHAPTER V.

PAGE

Correspondence with Dr. Walker—First Protestant Service at Rome—Proposed general Synod—Bp. Jolly's objections 58

CHAPTER VI.

Visit of George IV. to Scotland—Address of the Scottish Bishops—Visitation—Libellous attacks on the Bishop—Notices of his Charge in England—Results beneficial—John Bowdler, Esq.—Regium Donum—Bishop Low's efforts to secure restoration of it—Mr. Adam—Ultimate success 69

CHAPTER VII.

Visit from Bp. Hobart, of New York—Correspondence with Dr. Luscombe—Unsatisfactory state of Continental Clergy—Application of Dr. Luscombe to Bp. Low—Careful consideration of the case by the Scottish Bishops—Bishops Gleig, Sandford, and Jolly—Consultation with Government—Consecration of Dr. Luscombe at Stirling—Introduction of Dr. Hook to Bp. Low—Discussions excited by Bp. Luscombe's consecration—Bp. Low's defence of that measure—Subsequent correspondence—Encouraging prospects—Errors in judgment—Misunderstanding with Bishop of London—Bp. Low's Visit to Paris—Anecdote—Officiates at the Church of the Oratoire 92

CHAPTER VIII.

Correspondence with American Church—Bp. Kemp, of Maryland—Degrees conferred on Scottish Bishops—Bp. Jolly's Letter of acknowledgment 140

CHAPTER IX.

PAGE

Synod of Laurencekirk, 1828—Bp. Jolly and Bp. Low object—Adoption of the term "Protestant," and Bp. Jolly's reasons against it—Death of Bp. Sandford, of Edinburgh—Election of Bp. Low's early friend, Dr. Walker—The one misunderstanding between them . . . 147

CHAPTER X.

Visit to Dr. Hook at Coventry—Reception there—Acquaintance formed with English Clergymen, of essential benefit to the Church—Bp. Jebb's remarks on this Visit and on the Scottish Church—Correspondence resulting from Visit—Testimony of respect from Laity of Diocese—Public Dinner to Sir R. Anstruther 157

CHAPTER XI.

1835, &c.—Trying state of the Church of England—Sympathy of Scottish Episcopalians—Address to the King—Agitation for alterations in Liturgy—Declaration against change by Scottish Bishops and Clergy—Hon. and Rev. A. Perceval—Precarious state of the Episcopal Succession—Last Letter from Bp. Jolly—His Death—Moray added to Bp. Low's Episcopate—Increase of Congregations—Visitations attended by English Clergymen—Beneficial results—Rev. A. B. Clough—Impressions on first meeting the Bishop—Correspondence . 168

CHAPTER XII.

Institution of Gaelic Society—Scottish Episcopal Church Society — First Public Meeting — Previous extreme Poverty of many of the Clergy—Bp. Low's Donations—Present increase of requirements—Pleasing instance of zeal and benevolence 198

CHAPTER XIII

PAGE

Bp. Low's anxiety for Repeal of the Restriction Clauses of the Act of 1792—Correspondence—Archbishop Howley—Letter to Hon. and Rev. A. Perceval—Memorial drawn up by Bp. Low—Bp. Russell delegated to proceed to London—Bill introduced by Archbishop of Canterbury—Great principles recognized by it—Entire Ecclesiastical Communion—Diocesan character of Scottish Episcopacy—Bill passed in 1840—Bp. Low's reasons for dissatisfaction with it 211

CHAPTER XIV.

Visit to Leeds—Officiates at Consecration of the Parish Church, and on the following Sunday at the Communion—Bp. Doane's Sermon—Chambers' Journal—Bp. Russell at Oxford and London—Archbishop of Canterbury and Bp. Russell—Lord Chief Commissioner Adam 228

CHAPTER XV.

Establishment of Trinity College—Bp. Low's Donations—Snell Scholarships—Efforts to recover them for the Church—Lord Medwyn—Failure of attempt—Death of Bp. Walker—Increased difficulties, and troubles in the Church—The "Tractarian" movement—Controversies and hostilities succeeding—English Clergymen in Scotland—New attacks on the Scottish Communion Office—Defence of it by Mr. Ramsay—Inconsistency of opponents—Canon requiring use of Liturgy in performance of Divine Service—Mr. Drummond's disobedience of it—Bishop of Edinburgh's proceedings—Mr. Drummond's Secession—Justifies his course by attacking the Scottish Communion Office—Defence of it by Rev. Daniel Bagot, now Dean of Dromore—Proposals to give up that Office—Protest by Clergy of Aberdeen—Their dis-

PAGE

tinct denial of holding doctrine different from the English—Bp. Low's opinions on this Question—His reasons for them—Dr. Hook—Troubles in the Bishop's Congregation—Intended Removal—Memorial—Proceedings in diocese—Contumacy and secession—Nairn Chapel—Supposed connexion of Separated Chapels with Church of England—Repudiation of this idea by English Archbishop and Bishops—Their recognition of the entire Communion of the Scottish Episcopal Church—Different opinion of Bishop of Cashel—Letter to that Prelate by Bishop Low—Letters on "English Episcopalians" in Scotland, from various Bishops—Chaplain-General—Recommendation of conciliatory measures . . . 247

CHAPTER XVI.

Resignation of the Diocese of Argyle and the Isles—Endowment of the separate See—Remarks on his Episcopal conduct—Highland destitution in 1846-7—Correspondence with America—Diploma of D.D.—Resignation of Moray and Ross 321

CHAPTER XVII.

Latter years—Decay and Death—General Remarks on the Bishop's Character, Habits, and Attainments . . 347

CHAPTER XVIII.

Funeral—Peroration of the Bishop of Edinburgh's Sermon 378

MEMOIR,

&c.

CHAPTER I.

INTRODUCTORY.

The life of a prelate of the long-depressed Church in Scotland can scarcely be expected to afford sufficient variety of incident to render it a subject of interest to many beyond the immediate circle of his own friends, or the somewhat more extended, yet still limited, number of those who "care for" the communion in which he has served. The career of the recently-departed and deeply-regretted Bishop Low may be admitted, perhaps, if viewed in the abstract, to offer no exception to this observation. Neither by very remarkable transactions, or by literary productions, or by stirring and eventful enterprises, was the "even current" of his life so distinguished as to claim for his personal history any general or widely-extended interest. Few men, indeed, have lived

more retired and unostentatiously: few have used less effort to make themselves a name in the world; yet, partly from his own intrinsically striking characteristics,—partly from the important events in connexion with the Church in which, if not *maxima pars*, certainly *haud minima pars fuit*, which occurred during his long and devoted ministrations,—there are few individuals, probably, of so apparently obscure and isolated a condition whose names have been more widely known, or whose influence has been more extended. And besides this, his having been the last remaining link between the present generation and the proscribed and persecuted clergy of the last century,—the last servant of the Scottish Episcopal Church whose ministrations commenced before the repeal of those "penal laws" which so late as 1792 rendered it felonious to officiate to more than four persons at a time, and subjected the clergy to imprisonment or banishment for infringing this law of a Christian government against Christian ordinances,—rendered him still more an object of interest and veneration, as connecting in his own person the Scottish Church in her deepest depression with her present comparative prosperity. On all accounts, therefore, both personal and relative, it appears desirable that such a man as Bishop Low should not be suffered to pass from among us without some attempt to produce a more than ephemeral notice of him; some memorial, however imperfect, of the venerable patriarch

of our Church, concerning whom we may emphatically assert, that,

"Take him for all in all,
We ne'er shall look upon his like again."

I am perfectly conscious of my inability to do justice to the subject. I have not, of course, being an Englishman, all the national feelings and perceptions that would enable me thoroughly to appreciate many of the most salient points in the Bishop's character. My acquaintance with him also has been of but comparatively short duration. But I am not sure whether an *extended* portraiture of personal characteristics is desirable in a memoir of this kind. To those who were acquainted with the subject of such a portraiture, no description can equal the vividness, or assist the retention, of their own impressions and recollections. To those who were personally strangers, it is impossible adequately to represent a character so thoroughly *sui generis;* and an attempt to do so by any but a master, is more likely perhaps to produce a caricature than a likeness. Some personal qualities, I think, must exhibit themselves in the narration of the events of a life; others may be traced in the correspondence of the individual: both in actions and in writing it may be truly said, "being dead, he yet speaketh:" and a man's character may be thus more truly traced than by any elaborate attempt to depict it. I shall therefore confine myself more particularly to the delineation, so far as appears necessary, of the principal events in which Bishop

Low was concerned, and particularly of the part which he took in the various incidents connected with the history of the Church during his lengthened ministry. In this endeavour I have the assistance of a very brief autobiographical sketch which he confided to me for this purpose, and of letters from his numerous correspondents, which I shall use so far as necessary to illustrate any point of importance, without trenching, if I can avoid it, on the privacy of confidential communication. It is to be regretted that Bishop Low did not preserve copies of his own letters, except in a few particular instances; and although I have been favoured by the transmission of some by their respective recipients [1], of which use will be made, yet the number is not great; and I can, therefore, furnish comparatively but few specimens of his laconic, business-like style, and of his not-rashly-formed opinions on the principal events of his day.

[1] I beg to express my obligations in this respect to the Rev. Duncan Mackenzie, of Inverness; the Rev. A. B. Clough, vicar of Braunston; the Rev. C. J. Lyon, of St. Andrew's; Alexander Mitchell, Esq., of Bath; to R. Chambers, Esq., of Edinburgh, for his MS. collection of reminiscences; to J. Anstruther Thomson, Esq., of Charleton, for copies of documents; to the Rev. Walter Farquhar Hook, D.D., of Leeds, for a very gratifying communication of his recollections of the bishop during a lengthened acquaintance; in concluding which he says, "I have always considered the notice with which he distinguished me, as one of the greatest honours of my life; and more particularly, to the Right Hon. Lord Lindsay, for his kindness in revising the whole MS. before it was committed to the press."

CHAPTER II.

BIRTH—EDUCATION—EARLY DEDICATION TO THE SERVICE OF THE CHURCH, NOTWITHSTANDING ITS DEPRESSED CONDITION—REVIEW OF PERSECUTIONS AND PENAL STATUTES AGAINST EPISCOPACY IN SCOTLAND—CONSEQUENT POVERTY AND DEPRESSION—THEOLOGICAL TRAINING UNDER DR. GLEIG—ORDINATION TO CONGREGATION IN PERTH—REMOVAL TO PITTENWEEM—SKETCH OF THE HISTORY OF THAT CONGREGATION.

David Low was born at Brechin, in November, 1768. His father appears to have been in humble, though not depressed, circumstances; and although occupying the condition of a tradesman, I find it recorded in the memoranda committed to me, that both father and mother were related to the family of Allardice of Allardice in Kincardineshire. David appears to have been one of four children, no other of whom lived to an advanced age, although the family had been rather remarkable for longevity; the great grandfather of the bishop having died at the age of ninety-five, and other members of it having attained an unusual term of life. In his early years, as well as afterwards, he describes himself as being of "a delicate

frame of body;" and his unfitness for any laborious occupation, together with evident indications of talent, and fondness for learning, induced the schoolmaster under whom he was placed, and who is described as "the able grammarian and successful teacher, the Rev. W. Linton," to recommend his parents to "make him a scholar:" a recommendation, the bishop modestly adds, "which rather evinced his partiality for myself, than his usual judgment and penetration." Mr. Linton was not altogether mistaken, however; David applied himself with vigour and intelligence to his studies, taking especial interest in the attainment of Latin; and such was his progress, that he overtook, and eventually outstripped, boys who had begun that study two years before he entered upon it. It is true, he attributes their deficiency to idleness, rather than inability; and his own success, to his resisting their endeavours to make him as idle as themselves, rather than to superior capacity. But it is evident that he regarded this outrunning of his competitors with considerable and justifiable satisfaction.

In accordance with the system still so prevalent in Scotland, he proceeded from school to the University at that early age when a boy ought to be diligently pursuing, as *preliminary* studies, the course which forms part of the college curriculum. He entered at Marischal College, Aberdeen, where, he says, he "made not much proficiency, performing little more than was absolutely required,

and in the mathematical classes not so much;" although the deficiency in the latter is, in some degree, to be attributed to the then professor having been "a better scholar than teacher." This depreciation of his collegiate attainments is perhaps to be referred, in great measure, to his modest estimate of his own abilities.

The destination of the young student had been early fixed; he had decided to offer himself for the ministry of the Scottish Episcopal Church. Even *now*, such are the disabilities attending the clergy of this Church,—so small are their stipends,—so discouraging and painful their position,—that no small degree of self-sacrifice and resolution, no slight strength of principle and of devotedness, are necessary to induce men of requisite education to bind themselves to her altars; especially as the qualifications they must bring to the sacred ministry would secure a far higher prospect of worldly prosperity in almost any branch of secular industry. But if the service of the Scottish Church offers little external inducement in her *present* condition, what must have been the case seventy years ago, when she was perhaps the most depressed, obscure, and poverty-struck branch of the Church Catholic? It is well known how wonderfully the Episcopal Church of Scotland sustained her disestablishment in 1689: how firm a hold she possessed on the affections, not only of the higher classes, but, especially in the north, of large masses of the lower. She had lost, indeed, the revenues of the

state; she had been degraded from her due eminence; her bishops had been renounced and disowned; her pastors driven from their churches, and from their *legal* authority,—still, she existed, and we may even say, she flourished. *We* might well adopt the motto, *Nec tamen consumebatur*. Expelled from the parish churches, her ministers were not abandoned by their people; but chapels arose in every direction, to accommodate the sincere adherents of the proscribed faith and order; and down to the middle of the last century, even in spite of the heavy blow following the outbreak of 1715, the Episcopalians of Scotland were both numerous and influential. But their general identification with the cause of the Stuarts, and their active efforts in the fatal expedition of Charles Edward in 1745, entailed on the Church a still heavier and deeper blow. It was not the policy of the government of that day to sympathize with the tenacious notions of loyalty and fidelity, which led the Scottish gentry and so many of their followers to cling to the Stuarts as their lawful sovereigns. And no sense of consistency or decency animated them to regard with tenderness the conscientious adherence of men to the faith of their fathers:—a faith which at that very moment was the established religion of the whole nation except the comparatively small kingdom of Scotland:—a faith, which, in England (and in IRELAND!) that government was bound to support by every principle of right and interest; but which they

deemed themselves at liberty to persecute, to denounce—nay, to endeavour to extirpate,—in this part of the island, because it happened that many of the most prominent adherents of Charles Edward were professed members of the Episcopal Church! Accordingly, the conquerors of Culloden were permitted and encouraged to devastate the possessions of the Episcopalians. Houses were burnt and pillaged; chapels were demolished by tumultuous mobs, assisted and encouraged by the soldiery; the ministers and their families were ill-treated and turned out destitute from their homes; and scenes of violence were perpetrated upon the persons and property of Episcopalians—as such—more consistent with the persecutions of the early Christians by their heathen oppressors, than with the supposed civilization and asserted common Christianity of the actors.

The apostrophe of the poet to "the Sister Church[1]" is as true in fact as it is beautiful in expression:

> But Scotland's Church in silent meekness bore
> Her pangs of buried grief;
> Unlike false zeal, which took the field of yore,
> And fought for stern relief:
> Wearied and worn, in exile far away,
> She wept, and worship'd, in that awful day!
>
> Yet, not for her hath Poet struck the lyre,
> Pure martyrdom to praise;
> Battle and blood can pæans loud inspire;
> But none could anguish raise,

[1] R. Montgomery's "Christian Life," p. 301.

Voiceless, intense, when hearts with pangs were wrung
By Angels number'd, though by Bards unsung.

Sister of Scotland! 'twas indeed an hour
Of agony and gloom;
Erastian hate, with antichristian Power,
Combined to dig thy tomb,
Where Church, and Creed, and sacramental rite,
Should bear the blast of presbyterian night.
* * * * * *

"Cast down, but not destroy'd,"—thou still art left,
Shrine of the saintly past!
Changeless in creed, although of Power bereft
By persecution's blast:
And time-worn prayer-books by their tear-marks tell
The hearts they solaced learn'd to love them well.

Nor was the inconsistent hostility of the government towards the Episcopal Church confined to these temporary acts of revengeful violence, which might have found some excuse in the excited passions of men who had not had time to reflect upon the possible distinction between a man's political opinions and his religious faith. As if there had been *none but* Episcopalians engaged in the enterprise of 1745,—as if no Romanists, and no Presbyterians even, had taken part in it,—and as if to believe in "the apostolic order and evangelical truth" of the Episcopal Church, was necessarily synonymous with Jacobitism and rebellion,—the full vengeance of the authorities was levelled against the Church; and it was determined to enact such repressive and stringent laws against its ministrations and its members, as, it was hoped, must lead

to its entire extinction. Accordingly by the 19 Geo. II. c. xxxviii. sec. 1, &c., it was enacted that in order to the permission of any episcopal assemblies whatever, the pastors should produce certificates of their having "qualified," that is, taken the oaths to government, and registered their letters of orders at the general or quarter sessions, according to the Act of 10 Q. Anne: and that "unqualified" pastors officiating, should for the first offence be imprisoned for six months: for the second, be transported for life; and if they returned from transportation, should suffer imprisonment for life. These provisions appear at first sight only to provide against the ministerial functions being exercised by any clergyman disaffected towards the existing government; but its severity, and its sweeping tendency, are to be judged by a succeeding section, which declares that "*no letters of orders* shall be deemed *sufficient*, or *admitted to be registered*, but such as have been given by some bishop of the Church of *England* or *Ireland;* or, if they are, *such registration shall be void.*" The whole of the indigenous clergy, therefore, were thus summarily prohibited from exercising their sacred functions in any place, under the penalties before recited: they could no longer "qualify" under the previous act of Queen Anne; and even the most sincere loyalty would afford them no relief from the sweeping exclusion of all Scottish orders from registration. Whether affection to the Hanoverian government was to be expected under such circum-

stances, or whether these were the means to conciliate a body of men the conscientious adherence of many of whom to their supposed rightful sovereign at least deserved respect, needs not be inquired.

But the endeavours of the government to suppress the Episcopal Church were not limited to these stringent laws against the clergy. It was to be expected that men who believed it right to "obey God rather than man," would risk all the consequences of persevering in the discharge of their duty, if their flocks continued to require and attend their ministrations; and it might be supposed that the infliction of such penalties in every instance of a pastor's officiating to his people, would bear too gross an aspect of cruelty and oppression to be long persevered in. The chief hope of annihilating the Church, therefore, was to be placed in alienating from it the laity; and as a large proportion of the higher classes belonged to that communion, most annoying and degrading disabilities were determined to be attached to their adherence to their Church. Accordingly, the same act inflicted a penalty of five pounds, or six months' imprisonment, on every one *attending* an unqualified meeting-house, and not giving information: any *peer* who should have been twice present at such place of worship, within one year preceding an election of representative peers, was to be incapable either of being elected, or of *voting* in such election; and *any person* so offending, was to be

incapable of *being* elected, or of *voting* in the election of a member of parliament, a magistrate or counsellor for boroughs, or deacon of crafts, or collector or clerk of the land-tax or supply; and also, that any person, peer or commoner, holding any office, civil or military, shall, *ipso facto*, (that is, by attending an unqualified episcopal meeting, while no clergyman in Scottish orders *could* qualify,) forfeit the same, and shall be incapable of holding any office, civil or military, for the space of one year after such offence[2].

Such is a summary of those laws under which both the clergy and laity of the Episcopal Communion in Scotland laboured, from 1746 to 1792; and I think it necessary to state them in such detail, partly, because I am convinced that a large proportion of even educated people, not immediately connected with Scottish affairs, are little aware of the actual causes of the depressed state of that communion, or of the fearful difficulties against which she has had to struggle: while a want of knowledge of these facts, showing that her obscurity and weakness are owing to the violence of political animosities, disposes them too readily to listen to the insinuations or calumnies of those who would attribute them to heterodoxy of faith or unsoundness of practice:—and partly, because this exhibition of the actual state of the Church, in that day, is due to the subject of this memoir, when we refer to his

[2] See Skinner's Annals of Scottish Episcopacy, pp. 104-5.

determination, early cherished and conscientiously fulfilled, of devoting his life to the service of a communion so banned and oppressed and poor. It is true that the extreme severity of the "penal laws," as regarded the clergy, had been suffered for some time to lie in abeyance: although they had by no means been a dead letter. If, instead of the numerous cases recorded[3], we had only the one instance of the grandfather of the present Bishop of Aberdeen, having been committed to prison, in the common gaol, for six months, for the *crime of reading the English Liturgy to more than four persons*[4], although he *had taken* the oaths of allegiance to the civil government, this would be sufficient to prove that the act of George II. was not a mere *brutum fulmen*. The laws continued in force: and it was in the power of any informer, any opponent of Episcopacy, to procure their being carried into effect in any instance. But the enactments against the laity had probably been still more effective than those against the clergy. Half a century of civil disqualification had sufficed to alienate a large proportion of the adherents of the

[3] See Lawson's Hist. of Scottish Epis. Ch., vol. ii. pp. 300—309; and Stephen's History, vol. iv. pp. 325, &c. &c.

[4] In alluding to this fact, Bp. Low observed, that during Mr. Skinner's imprisonment, great numbers of persons assembled, from time to time, around the Tolbooth, to whom he preached from the grated-window of his cell; so that he officiated to very much larger congregations while in durance, than had ever attended him when at liberty!

Church. Comparatively few remained stedfast in the face of such galling distinctions and disabilities; and those whose principles were too strong to be swayed from their conscientious course by all these political difficulties, were also, principally, those who had become impoverished, or at least grievously reduced, by their tenacious adherence also to their political principles. Hence the Church was as *poor* as she was diminished in numbers; and she offered to candidates for her ministry nothing but legal oppression, social obscurity, and the most pitiable penury. Few were the congregations, except those in the large towns—(and those were generally *not* of the Scotch communion, but "qualified" Chapels under English or Irish Clergy,)—which could afford their pastors more than from ten to twenty pounds a year of stipend, and perhaps a cottage such as the meanest peasant occupied. Many, indeed, could not raise even such a sum as this for their spiritual guides, who accordingly could only exist by adding to their scanty means by a little farming or other employment not utterly incompatible with their sacred office. Nothing, assuredly, short of the most decided principle, and of the most resolute self-denial, could induce any young man in those days, whose abilities would have served him even for the simplest secular calling, to devote himself to the service of the Scottish Episcopal Church. Yet so strong were the hereditary prepossessions, so decided the convictions, so patient the spirits, so humble the desires of many, even in her deepest outward

degradation, that the succession of her bishops never failed[5]; although deprived of their revenues, and of all legal sanction, "they retained that spiritual authority in the Church which is inherent in the nature of their office,"—an office which as it does not originate in the state, cannot be affected *in its essence* by any state enactments; and although, of course, the number of her clergy was diminished, and the supply of suitable candidates greatly decreased, yet there never was a failure of learned, devoted, pious men willing to sacrifice every worldly honour and profit for the hallowed service of that depressed body which they

[5] I have recently been surprised to find, that, amongst the methods adopted by the adversaries of the Church to unsettle and alienate even her own members, and especially members of the Church of England, whose acquaintance with her history is often grievously slight, it has been asserted that the Scottish Episcopal Church "has not the succession." To refute this strange calumny, it is surely sufficient to remind the reader that the present episcopacy of the Church dates from so recent a period as 1661, when four Scottish prelates were consecrated in Westminster Abbey by three English and one Welsh bishop; and that, subsequently, canonical consecration has been regularly handed on by the episcopal body thus commissioned; so that in all spiritual functions the bishops in Scotland possess precisely the same order, power, and succession as those of England, America, and of the Colonies. The entire recognition of the validity of their episcopal consecrations, as regards their ecclesiastica character, by both the Church and State of the empire, will abundantly appear in the sequel. See Keith's "Catalogue of Scottish Bishops;" the Hon. and Rev. A. P. Percival's "Apology for the Apostolical Succession;" Lawson's "History, Appendix," &c. &c.

firmly believed to be the true representative of "apostolic order and evangelic truth" in this country.

All the motives alluded to appear to have concurred in the present instance. I find in a letter of Bishop Low, dated 1823, an expression of intense satisfaction at the knowledge that his "father, grandfather, and great-grandfather (who fought for King James at Sheriffmuir), were all staunch episcopalians; a fact which connects me," says the bishop, "with Protestant Episcopacy when established in this country." His father brought him up in careful and intelligent acquaintance with Church principles; and he has more than once told me that one of his earliest recollections was that of accompanying his father regularly to the episcopal meeting, and especially on festival days, when the holy communion was administered. It appears that they had some miles to walk on these occasions; and he well remembered the frequent remonstrances which his father received from neighbours whom he met, for "guiding the laddie so ill a gait;" leading him, that is, in what the remonstrants considered so dangerous and sinful a course.

These early impressions and parental instructions, combined no doubt with the schoolmaster's recommendation to "make him a scholar," and with the more mature deliberations of his own mind, to decide his choice of that profession in which he so long and so faithfully laboured.

There was then no other provision for the theological training of students for the Church, than that of placing them under the care and direction of some competent clergyman. Mr. Low, sen., had become acquainted with the afterwards eminent Bishop Gleig, then episcopal minister at Stirling; and to his guidance, accordingly, after leaving the University of Aberdeen, David committed himself. It appears that in this studentship he became acquainted with Mr. Walker, afterwards Bishop of Edinburgh; and a friendship originated between the two youths, which endured in the most intimate and endeared form, till it was temporarily suspended by the death of the latter, whom he continually refers to as "his earliest and best friend."

By Dr. Gleig he was recommended as tutor for the family of Mr. Patullo, at Balhouffie in Fifeshire, an introduction which probably formed the directing point of his after-course. He remained in this situation about a year and a half, combining with his attention to his pupils the prosecution of his own theological studies under the direction of Dr. Gleig, in which, says the autobiographical sketch, "I hope I did make some progress." It is evident, by letters from that acute and learned man to his student, and after he had ceased to be his student, that he had formed a high opinion of Mr. Low's talents and address; he writes to him in the most confiding and friendly terms, ex-

presses great reliance on his prudence, and exhibits altogether a strong favour for him. This prepossession on the part of so competent a judge, no doubt combined with the exigencies of the Church in those days to hasten Mr. Low's ordination. He had little more than completed his nineteenth year, when he was appointed to take charge of "the remnant of the old nonjuring congregation at Perth:" and was ordained deacon on the 5th of December, 1787, by Bishop Strachan of Brechin, who appears to have performed episcopal offices in the diocese of Dunkeld, from 1786 to 1792, in consequence of the inability of Bishop Rose. The place of his ministrations at Perth appears to have been a very humble one, and the congregation proportionably small. The bishop describes it as "a room called the Knights' Hall, in the Watergate, fitted up, as was then and long after the general custom, with plain forms, in the simplest mode, for the purposes of worship." He delighted in later years to contrast the humble scene of his own labours in that city, with what he heard of the handsome buildings and the wealthy and numerous congregations now to be found there in our communion. After fifteen months' service in the diaconate, the congregation presented a request to the bishop for the advancement of their pastor to full orders; and, accordingly, on the 4th of February, 1789, he was "ordained priest by the Right Rev. John Strachan, the assisting presbyters being the Rev. William

Nicoll and the Rev. William Jolly[6]." He remained in Perth only till the September of that year; when, a vacancy having occurred at Pittenweem, his friends in that neighbourhood desired him to settle amongst them, and he accordingly removed thither, and assumed the charge which he never entirely surrendered till the day when all earthly alliances were severed, nearly sixty-six years after.

Although the episcopal congregation at Pittenweem then assembled only in an obscure "upper room," and was but few in number, it comprised some of the principal families of the east of Fife, at a time when that locality was far more thickly inhabited by native gentry than at present. The Revolution of 1688 had of course ejected them from the parish church, and subsequent difficulties had deprived them for some years of the services of any *stated* minister; as well as of any properly fitted place for public worship. Previous to the year 1724, however, the Rev. William Mill is noticed as the episcopal clergyman at Pittenweem, probably the first after the Revolution. He was succeeded in that year by the Rev. Patrick Carstairs, to secure whose ministry an effort was made to establish a regular place for divine worship: that place, however, being merely the upper "flat" of a house in the High Street, very humble in its character,

[6] For many of these details I am indebted to the kindness of the Very Rev. Dean Torry, who has supplied me with extracts of the entries in the diocesan record.

and very plain in its appointments. In the cash-book of Pittenweem Chapel, the first entry is as follows: "1724. The meeting-house was opened at Pittenweem 8ber 11th; and ye subscribers for Mr. Carstairs had oblidged ymselves to pay him 25 lbs. sterl. per annum, paying it in advance from half year to half year." Then follows a list of names, in which most of the neighbouring properties within eight miles are represented, by very small sums however: the highest being

From ye C of B	03 00 00
Ye E of Kelly	05 00 00
And from my Lady Visc. of Kingston .	05 00 00

and the whole amounts to 25*l.* 19*s.* for which Mr. Carstairs' receipt follows. Kilconquhar and Balcarres are among the families thus early associated with the episcopal cause at Pittenweem. The 25*l.* seems to have been, however, with difficulty raised, since in 1728 the subscriptions amount only to 21*l.* 15*s.*, and deficiencies of former years are alluded to as having to be defrayed out of the "stock;" although in one year "the family of Kelly, my Ld. Balcarass and Dr. Arnot," contribute an extra donation "to make up ye 25 lbs. for ye year."

These details do not strictly belong to the life of Bp. Low; and yet they are so illustrative of the position of the Church during the last century, that I trust they will not be unacceptable to any who are interested in her history; while they can scarcely fail to appear of some importance to those

whose acquaintance with the bishop must have identified him with every thing connected with the charge which he held so long, and whose prosperity he so earnestly desired.

The events of 1745-6, already alluded to, had their effect on the little congregation of Pittenweem, as is evident by the reduced revenues of the minister. The whole subscriptions for 1745 amount only to 8*l.* 3*s.*, in addition to which Mr. Gordon, then incumbent, received 6*l.* interest from a bond or deed of gift executed in favour of the "meeting-house" by the Earl of Kellie, and some little surplus from the ordinary collections after payment of current expenses. From that period, for a considerable number of years, the annual contributions fluctuated between 15*l.* and 10*l.* per annum. But amidst all this pecuniary difficulty in providing for their minister, it is astonishing to observe to what an extent the funds arising from the door-collections and communion-offerings were devoted to the relief of the poor. The first "disbursement" entered in the accounts for 1724 is that of 2 pounds (Scots) to a person employed for "cleaning the meeting-house," "chiefly out of charity;" whilst "poor widows," "distressed persons," people "in great straits," some who "had been a good time ill," and more than one who "is poor, and has a numerous family, and attends y^e^ prayers," figure in every page, for amounts offering a remarkable comment on the smallness of the sum paid over to the minister,—no less than 50 distinct cases being

entered in one year, 1740. Amongst the recipients of this true charity, it is a painful illustration of the reversed state of things, to find recorded—

"1730: Apr. 26. To Mrs. Pitcairn (*daūr to ye Dean of Orkney)* who was sick and in want, 003. 00. 00.

and other entries relating to the same lady, and describing her as "being in straits;" while another "poor gentlewoman, a clergyman's daūr, q° had two children with her which she was carrying north," receives also aid from the same fund, as did *many* "a poor reduced gentleman" and "poor gentlewoman" beside. Nor were these bounties confined to the immediate neighbourhood. I find on one occasion 01. 00. 00 sent to a "poor man recommended by those who go to the meeting-house at Couper;" on another 003. 00. 00 "sent to a widow woman at St. Andrews, q° was putting her son to sea;" on another, at the request of Lady Kingston, "12. 00. 00 (Scots) sent over to two persons in distress at Ed^{br}, y^{m} she knew;" and various other instances of liberality, which strike us very forcibly, when we consider the circumstances of the donors, and the different state of things which too generally exists at present.

The escape of the "meeting-house" from the very general "rabblings" which succeeded the defeat of Charles Edward, was probably due to its exalted situation at the top of a dwelling-house, and to the difficulty of destroying it without injuring their townsmen's property. Had it been a de-

tached building it would doubtless have shared the general fate, as did that at Crail, a few miles distant. As it was, the popular animosity was not altogether inoperative. The entries in the church account-book for some time before the catastrophe contain charges for "watching the meeting-house windows;" and sundry expenses for repairs, indicate that it had not escaped without some injury.

In 1772 the subscription-list, which had rallied a little since its great depression in 1745, had again fallen off to 8*l.* 3*s.*; but in the following year the services of the Rev. George Gleig, a scholar of no mean attainments, and afterwards of considerable literary eminence, were secured, a new engagement being entered into for a subscription "for the support of a regular episcopal clergyman at Pittenweem," amounting to no less than 30*l.*, including the interest of Lord Kellie's bond, and a sum of 4*l.* 10*s.* from "the Edin^{h} fund." It is curious to observe how many names occur in all these lists which are still represented by supporters of the same congregation; while others are passed away, some by extinction of family, some by removal, and some, more painful still, by the forsaking of the tried and beaten path of the Church, for other ways which *their* fathers knew not.

The "meeting-house" at Crail having been destroyed in the commotion of 1746, and the little congregation there deprived of the services of a minister, Mr. Gleig, with the concurrence of his more immediate attendants, commenced at once a

service there on every third Sunday; an arrangement which continued till after the erection of the present Chapel at Pittenweem, under the ministry of Mr. Low. The incumbency of Mr. Gleig extended to fourteen years. In 1787 he removed to Stirling, where he continued till his death in 1840; having in the mean time been consecrated bishop of the diocese of Brechin in 1808, elected Primus in 1816; and distinguished himself as a man of extensive erudition, and of literary ability; the principal of his labours being the editing of the third edition of the Encyclopædia Britannica, to which he also contributed several very able and important original articles.

The successor of Dr. Gleig remained at Pittenweem only two years; and on his removal to St. Andrews in Sept. 1789, the vacancy was supplied, as we have already seen, by the Rev. David Low, then of Perth, whose previous residence in this part of Fife had made him known to the principal persons in the congregation, and disposed both himself and them gladly to renew the alliance. He seems to have entered on his duties with zeal and diligence. He officiated, as his predecessors had done, every third Sunday at Crail; and exerted himself, besides, in collecting "the scattered remains" of the episcopal congregation at Cupar, where he performed divine service as often as practicable, during the years 1793 and 1794; and having happily succeeded in forming them again

into a sufficient charge, he had the satisfaction of seeing them placed under regular ministrations, the Rev. William Nicoll, from Meigle, being appointed pastor.

When Mr. Low entered upon his incumbency at Pittenweem, he was scarcely twenty-one years of age: handsome, though slight in personal appearance, prepossessing in manners, well-informed, and with sentiments generally in accordance with those of most of the local gentry of his day, he became at once a welcome visitor, and at length a cherished friend, at almost every county mansion for miles around; and it is no slight evidence of his intrinsic worth and good qualities, that ties so early formed, endured with only increasing firmness and affection, not only till the death of his early associates, but in successive generations of the same families. The "east neuk" of Fife was then closely studded with the houses of landed gentry; and still more, their houses were really inhabited by their proprietors: an occasional residence in London or Edinburgh for a few months, or even weeks, being the extent, generally, of their absenteeism. There was also an easy and unceremonious freedom of hospitality, as characteristic of the homely manners of the past, as it is opposed to the more formal etiquette of the present. On particular occasions, indeed, the ceremonious dignity of those days was far more precise than is exacted by the more *truly* polite manners of modern society; but the set invitation to an ela-

borate banquet was the exception to the rule, and the friendly participation of the family dinner, by whatever neighbour of a suitable grade might happen to "drop in" at the well-known hour, was the ordinary custom. Mr. Low being unmarried, became still more than a frequent casual visitor at the houses of the gentry: he was received there as a member of their families; residing the whole week at one mansion, and the next week at another, and thus traversing the range from Cambo in the east to Largo in the west, and finding himself every where a welcome guest. One of the principal residents at that period, was one whom he designates "that high-principled, dignified nobleman, Archibald, Earl of Kellie, in whose house and society I passed the greater part of the last year of his valuable life." It was in such associations as these that Mr. Low not only insensibly acquired that dignified deportment, for which he was distinguished, but being a judicious listener, endowed with a tenacious memory, and a keen perception, as well as strong personal predilections, he became the depository of an almost inexhaustible fund of striking anecdotes, of genealogical memoranda, and of characteristic traits of persons and manners long passed away, which rendered him in after-life so amusing and instructive a companion in circles equally interested in those "old-world tales," but whose opportunities of observation and information on such topics had been more limited. And

perhaps a still more important consequence, was his thus becoming early acquainted (as occasional visitors at these mansions) with many public men, whose influence was subsequently brought to bear with good effect on the interests of the Church, in great measure through his instigation.

CHAPTER III.

AGITATION FOR REPEAL OF PENAL LAWS—DEATH OF PRINCE CHARLES—CONCURRENCE OF CLERGY IN HANOVERIAN SUCCESSION—ACT OF 1792—NEW RESTRICTIONS IMPOSED—UNION OF ENGLISH "QUALIFIED" CLERGY—ADOPTION OF THIRTY-NINE ARTICLES—SCOTTISH COMMUNION OFFICE—UNJUST ACCUSATION OF POPISH TENDENCIES.

EVEN before his removal to Pittenweem, Mr. Low had begun to take a part in the movement then in agitation to apply for a repeal of the "*penal laws*," the oppressive nature of which has been already described. The Jacobite principles of some of the older clergy and laity, indeed, had rendered impracticable any attempt at a general formal recognition of the existing government. They considered their allegiance to the Stuarts inalienable as long as a legitimate heir to the crown existed in that family. Although, therefore, a large proportion of the Scottish Episcopalians were quite reconciled to the change of dynasty, and in fact only comparatively few were left whose attachment to the Stuarts could be more than traditionary; yet these known predilections of a not unimportant section of the Church, proved a decided obstacle to any alleviation

of those unjust and severe restrictions. The Archbishop of Canterbury, and other English prelates who were consulted, and who were themselves in favour of repeal, gave it as their decided opinion that no attempt should be made for relief so long as Charles Edward lived; and that when a repeal of the obnoxious laws should be applied for, the most prudent course would be to ask for nothing more than the toleration provided by the previous act of Queen Anne; so great was the hostility still cherished against the Church in influential quarters.

In 1788, however, the great difficulty was removed by the death of Charles Edward without legitimate issue, while his only brother, Cardinal York, was ineligible as an ecclesiastic. "The Scottish Episcopalians could now offer their allegiance to George III. without derogating from their honour, or abandoning those principles for which they had severely suffered." This duty they performed spontaneously, and without making any stipulations[1]. The first step was to ascertain the sentiments of the clergy generally; and meetings appear to have been held for this purpose in each diocese. The following extract from the diocesan register of Dunkeld has been kindly furnished by the Very Rev. Dean Torry, with the remark, that Mr. Low's "signature attached to the following minute, shows, that although he was a zealous Jacobite, he was a loyal subject."

[1] Lawson's History of the Scottish Epis. Ch., vol. ii. p. 335.

"At Shielhill, 2nd April, 1788.

"The clergy of this district having met here this day in consequence of an invitation from the Very Rev. George Skene, dean: the dean produced and read some extracts of the transactions of a meeting of the clergy of Edinburgh, and a letter from the bishop of the said diocese, stating his reasons for praying expressly for the reigning prince, now that certain accounts had been received of the death of the Chevalier St. George. Upon which the opinion of the brethren being severally asked by the dean, they were unanimous in thinking it now the duty of the clergy of this Church, to pray expressly for His Majesty and the royal family by name; and the clerk was desired to transmit an extract of the minute to Bishop Strachan at Dundee, as Proximus, and to be by him communicated to his Right Rev. colleagues. Signed by the clergy present." Of which signatures, the last, as that of the youngest incumbent, is "Da. Low."

A meeting of the bishops was held at Aberdeen on the 24th of the same month, when a similar resolution was adopted, and an order was issued for compliance with this regulation in all Episcopal Chapels subject to their jurisdiction on and after the 25th May, 1788; which was accordingly, with one or two temporary exceptions, cheerfully obeyed[2].

[2] The Jacobite principle, however, was in *some* instances too strong to be obliterated even by the extinction of all hope of restoring the former family. Of the illustrations of this strong feeling, Bp. Low was accustomed to relate some striking in-

The bishops proceeded officially to communicate this resolution to Lord Sidney, secretary of state, with a request that it might be made known to His Majesty, and an expression of their hope, that it would "be considered as an unequivocal proof of our loyalty, and of our steady resolution to support His Majesty's government at all times, and by

stances, which would be sufficiently amusing did they not exhibit far stronger political bias than religious or charitable sentiment. I subjoin one or two of his stories on this subject, for which I am indebted to the courtesy of Robert Chambers, Esq., an old friend of the bishop, and who has preserved a considerable number of his best anecdotes. "Oliphant of Gask, a most notable Jacobite, survived Prince Charles, and was inexpressibly mortified when the episcopal clergy soon after agreed to pray for King George. He had long been unable to attend public worship: but the clergyman was in the habit of coming periodically to read prayers in the old gentleman's own house. Hearing, however, that this divine had acted in common with the rest, he packed up an old surplice which the parson always kept there for sacerdotal purposes, and sent it to him, with a request that he would never again come to say prayers at Gask."

It happened that King George III. was seized with his celebrated illness soon after the Scotch Episcopal Clergy had begun to pray for him. "Ye see what ye've done," said an old stickler, one day, to his clergyman: "the honest man has never had a day to do weel, since ever ye took him by the hand." One sturdy old gentleman, Bp. Low told me he remembered, who did not absent himself from the place of worship, after the prayers for George III. were introduced; but to mark his disapproval, always deliberately rose from his knees before that petition, and remained standing till it was finished. Others, more striking perhaps, but more bitter, I omit.

every means in our power."—Addresses were also presented to the Archbishops of Canterbury and York, as a due mark of respect, and in hope of those prelates being thereby influenced to assist in procuring the repeal of the penal laws. The address to Lord Sidney was most favourably received. In reply, he says, "I did not fail to lay those letters before the king; and I have received his royal commands to acquaint you, that His Majesty received with great satisfaction this proof of your attachment to his person and family[3]." This was the first step towards the measure of relief obtained in 1792.

Into the subsequent proceedings for securing that object, it would be out of place to enter here at any length, especially as they may be found very minutely detailed in Skinner's Annals, and more succinctly in Lawson's History of the Church. As intimately connected with the subject of our memoir, however, it may be mentioned, that a convention of the Church (of which Mr. Low was a member) assembled at Laurencekirk, on the 11th Nov. 1789, to deliberate principally on this matter, appointed a "committee, with full powers to manage and carry on the measures still held necessary for obtaining a repeal of the penal statutes: which committee shall consist of three bishops, three presbyters, and three lay-persons."

One of the three laymen chosen, was "John

[3] Skinner's Annals, pp. 83-4.

Patullo, of Balhouffie, Esq., Commissary of St. Andrews," a member of Mr. Low's congregation, and his former patron. Circumstances,—I believe illness,—prevented Mr. Patullo's attendance at meetings of this committee; and he deputed Mr. Low as his representative and proxy, in which capacity he took an active part in the preliminary measures connected with that important transaction; and became thus early initiated in those habits of ecclesiastical business, which afterwards formed so prominent a feature in his character. The final success of this attempt to obtain relief from enactments so odious and oppressive, was not secured before the lapse of four years: notwithstanding the active exertions of the Earl of Kellie and other noblemen, and the avowed favour of several of the most influential English bishops. It was not till June 15, 1792, that a bill repealing all previous statutes concerning the Episcopal Clergy of Scotland, under certain regulations, received the royal assent. That bill required the taking of the usual oaths to government, and the subscription of the Thirty-nine Articles of the Church of England by every episcopal clergyman at his ordination: but it contained also a stringent and most burdensome clause, not only declaring every such clergyman incapable of holding any benefice, but even of *officiating*, in any part of England and Wales: an exclusion still more rigid than had previously existed, and as regards the *latter* provision at least, truly described as "harsh,

illiberal, and unjust." It is alluded to here, principally, as being the source of other important movements at a subsequent period, in which Bp. Low was actively concerned.

The removal of these invidious restrictions having thus placed the indigenous episcopalians in a position at least of toleration, it became of course a primary object of concern to *unite* in one body, under episcopal rule, all the congregations holding the same principles. It has been shown, that during the period of this political oppression of the Scottish clergy, "*qualified*" English or Irish clergymen were at liberty to officiate under certain restrictions: and congregations had accordingly been formed in many places, which were regarded and denominated as *English Chapels*, having no episcopal superintendence whatever; the Act of Union prohibiting the interference of English bishops, and the circumstances of the Church in Scotland rendering allegiance to her bishops so difficult and dangerous. This state of things might find excuse under the influence of the penal laws: but when these were repealed, the importance of putting an end to so anomalous a condition was strongly felt by both parties; and negotiations accordingly were speedily entered into for the union of the "qualified chapels" with the national community. The great difficulty in the way appeared to be, that since the Revolution the Scottish Church had not formally adopted the Thirty-nine Articles of the Church of England; and indeed, as

a difficulty was felt by many as to "taking and subscribing *all the oaths* required" by the act of 1792, they were "precluded from an *opportunity* of giving their public assent to the truth of the Thirty-nine Articles of Religion received in the Church of England,—the doctrines proposed in which they yet considered to be agreeable to the Word of God[4]." That the fundamental principles of the two Churches were the same, was acknowledged: and was avowed by English bishops in reply to letters of clergymen who desired advice as to uniting with the Scottish prelates. Still it was felt, that an authoritative reception of the articles was desirable, and even necessary. One of the most influential and respected of the English clergy, Dr. Sandford, in Edinburgh, conscientiously desirous of union, represented to the Primus his conviction, that "if the Thirty-nine Articles were made the permanent confessional of the Scottish Episcopal Church, there can be no objection to an union; nay, on the contrary, our continuing in separation from you cannot be justified on any grounds that will bear the scrutiny of sound ecclesiastical principles." Similar representations were made from other quarters: and, it was consequently determined to convoke a general convention of the Church to consider the propriety of publicly adopting the Thirty-nine Articles. Of this con-

[4] Declaration of Diocesan Synod of Aberdeen, Nov. 1792.—Skinner's Annals, p. 259.

vention also Mr. Low was a member: and his participation in it, as well as its importance to the general interests of the Church, appeared to justify these details concerning its object and result. The proceedings of the convocation, which met at Laurencekirk on the 24th Oct. 1804, are fully narrated in Skinner's Annals; and I need only state here, that after full discussion and deliberation, the clergy having been invited to declare their sentiments candidly, and being assured that "nothing was farther from the intention of their ecclesiastical governors than the imposing on the consciences of their clergy any thing that did not meet with their own full consent and hearty approbation," every one present subscribed a declaration, in which it was "resolved, by the grace of God, to adopt these Articles as the public test or standard of the religious principles of our Church:" and in which each individual asserted that he did "willingly and *ex animo* subscribe to the book of Articles of religion agreed upon by the Archbishops and Bishops of both provinces of the realm of England, and the clergy thereof, in the convocation holden at London in the year of our Lord 1562: and we do acknowledge *all and every* the Articles therein contained, being in number Thirty-nine besides the ratification, to be agreeable to the Word of God. And we, the subscribing bishops, have also resolved, in future, to require, from all candidates for holy orders in our Church, previously to their being ordained, a similar subscription:"—a resolution after-

wards embodied in the canons, and thenceforth a standing law of the Church.

This measure was followed by the expression of warm satisfaction by many of the English and Irish prelates, as well as by the union of almost all of the "qualified" congregations, the general feeling expressed by the bishops being a conviction that no reasonable objection to the union remained, and a hope that an entire amalgamation would speedily ensue. That such a hope has not been altogether realized, is only another but a painful indication of the extreme difficulty of bringing men to allow to others the same liberty they claim for themselves, or to believe in the honesty of those who hold views in any degree different from their own opinions. The retention of the Scottish Communion Office, as the last remnant of the nationality of the Scottish Episcopal Church, after her declared adherence to all and every the Thirty-nine Articles of the Church of England, one would have supposed, could not have been attributed to a dishonest maintenance of doctrine opposed to what had been thus solemnly declared *ex animo* to be consonant to Scripture, and accepted by every clergyman of that Church. Yet such is the accusation of her enemies: and such is the plea upon which the few remaining separatist congregations, and their more numerous sympathisers, who, it may charitably be hoped, know but little of the matter beyond the *ex parte* representations made to them, not only excuse but justify their alienation. And the en-

deavour to fix this gross dishonesty, or rather this deliberate perjury on the Scottish clergy,—of subscribing one doctrine, and maintaining its direct opposite,—is strengthened by equally mendacious misrepresentations of the proceedings at the convocation at which the Articles were thus adopted. Because Bishop Skinner had intended to propose a preamble declaring the sense in which some of those Articles were regarded; and because Bishop Jolly and others, maintained that subscription to those Articles was not to be considered as "inimical to their practice at the altar," it has been represented that these prelates held doctrines which they knew to be contrary to the Thirty-nine Articles, and yet signed those Articles in an unnatural or reserved sense: whereas their whole speeches and assertions tend to show, that in their deliberate judgment there was *nothing in the Thirty-nine Articles inconsistent* with their views on those subjects, and therefore nothing which they could not conscientiously subscribe. That this is the case, is evident from the whole terms of the proposed preamble; which is represented by a presbyterian writer as intended to put a "certain sense" upon the 17th and 25th Articles, and to declare the 35th, 36th, and 37th as peculiar to the Church of England, and subscribed by Scottish Episcopalians only as articles of union. Now it is quite true that the bishop's proposed preamble referred to these Articles: with respect to the 17th expressing an objection to be supposed to sign it in a high Calvinistic sense, and

declaring that they regarded it in accordance with the views of many eminent divines of the Church of England, who deny that that sense is necessarily and exclusively to be attributed to it. With respect to the 25th Article, the only reservation was, that the Scottish Church was desirous of recording her conviction, that "the Article does not mean to detract in the least from the regard that is due to this truly primitive and venerable rite" [of confirmation]; or to insinuate that it is one of those "which have grown of the *corrupt* following of the Apostles; but only to prove that it is not to be considered as a *sacrament*, in the strict and proper sense of that word." The other three Articles, the 35th, 36th, and 37th, treating of the homilies, the consecration of bishops and ministers, and of civil magistrates, were spoken of as "peculiar to the religious establishment of England:" some of them "admitting of no direct application to the state of our Church in Scotland;" but "assented to by us as right and proper in the realm of England, and so far as it can be applied to our situation in Scotland." The ingenuity which can discover the maintenance of opposing doctrines, or dishonesty of professed adherence, in these proposed explanations, must be as acute as it appears to be malicious. The strongest point, however, of the objectors, is to the remarks of Bishop Jolly, who declared that in "adopting the Articles of the Church of England and Ireland as the Articles of our Church, we must be candidly understood as taking them in unison with

that book (a little book entitled a 'Layman's Account of his Faith and Practice'), and not thinking any expressions with regard to the Lord's Supper *in the least inimical* to our practice at the altar in the use of the Scottish Communion Office." Into Bishop Jolly's views of the nature of that sacrament I am not called upon here to enter: nor into the doctrinal statements of "A Layman's Faith and Practice," which tract, whatever may be any one's private estimate of it, has *no authority whatever* in the Church, or on any individual member of the Church, lay or clerical. That he held opinions in common with many learned divines, which are opposed by another earnest section of the Church, is evident from his writings: but that a man so eminently devout, and holy, and saintlike as that bishop, should declare there was *nothing inimical* in the Articles to his views, and yet maintain a reserved opinion *palpably contrary* to them, is utterly incredible. That he believed the Articles and the English Communion Office to contain, or sanction, doctrines similar to his own, though perhaps less explicitly stated, may be believed without calling in question either his honesty or his perception: but to accuse such a man of perjury and duplicity for his procedure, on the misrepresentation of part of his speech, while overlooking or keeping back another part, in which he earnestly declares, "*Our belief is diametrically opposite to the corrupt sacrifice of the mass, which, with all the other errors and corruptions of the*

Church of Rome, none more heartily renounce and detest than we in Scotland do[5]," is a course so foreign not only to charity but to common honesty, that I will not attempt to give it a designation. Besides, even had there been this dishonesty or reservation amongst the first acceptors of the Thirty-nine Articles, it might have been hoped that a similar obtuseness of perception, or perversity of moral principle, would not be supposed to attach to *every* clergyman who has since received orders from Scottish bishops, every one of whom signs "ex animo" his assent to the Thirty-nine Articles, and yet acknowledges, though he may never be called on to use, the Scottish Communion Office, "as of primary authority." Surely a little more charity, with a little less pride of judgment and insubordination of spirit, would speedily dispel all the suspicions so unjustly entertained, and heal the divisions so unwarranted in their origin, so disastrous in their effects! It may surely be admitted that in accordance with the 34th Article, the Scottish Episcopal Church may retain a national formulary without thereby infringing on the true, essential unity of doctrine, provided for by the reception of the whole Book of Common Prayer: and however strongly it may be desired by very many, that this single object of suspicion might be removed, and thus every pretence of difference, every plea for separation taken away, yet unques-

[5] Skinner's Annals, Appendix i. and ii.

tionably we are bound to accord our belief to the honesty of its supporters, when they deliberately affix also their voluntary and solemnly attested signature of adherence to the English formularies.

CHAPTER IV.

MR. LOW'S PASTORATE AT PITTENWEEM—SERVICES AT CRAIL —UPPER ROOMS—ERECTION OF CHAPEL—SITE OBTAINED ON GROUNDS OF ANCIENT PRIORY—HIGHLAND TOURS—PROPOSED ELEVATION TO EPISCOPATE—ELECTION FOR DIOCESE OF ROSS AND ARGYLE—BISHOPS SANDFORD AND JOLLY—CONSECRATION AT STIRLING—CHARACTER OF DIOCESE—DEGREE OF LL.D.

After his participation in this very important convention, there appears no particular incident in Mr. Low's life for some years. He was engaged in the ordinary duties of his small pastorate, and enjoying the hospitalities and courtesies of his neighbours. But the manner in which he fulfilled those duties, is illustrated by the results which manifest themselves so early as 1805.

From a document dated in that year, so worn and tattered by its diligent circulation, as to be only partially decipherable, I infer that the principal congregation of the two to which he ministered, was that at Crail. The paper states that "the Scotch Episcopal Service in Crail having been long held in an unsuitable house, and that house being now too small to contain the congregation as-

sembling, the persons subscribing agreed to contribute towards the erection of a chapel at Crail, or in the neighbourhood." Amongst the names, that of the Earl of Kellie stands first, for fifty guineas; those of the other neighbouring proprietors for sums which are most of them torn off by subsequent accident; and several churchmen from a distance, including the Bishop of Salisbury, contribute to the design. A still longer list occupies the reverse side, of those who promise to pay their quota only on condition of the chapel being built at Anstruther or Pittenweem. This arrangement was acceded to by Lord Kellie, and the gentry to the east; and the erection of the present chapel at Pittenweem was accordingly soon after commenced. That this advance was due mainly to the exertions of the pastor, is evident from correspondence connected with the subject: part of a letter from Lord Kellie, dated 23rd of June, 1805, I quote, regretting that a portion of it has been destroyed. Lady Kellie was in London suffering from ill-health, when Mr. Low's letter, detailing his wishes and prospects regarding a chapel, reached her. The Earl writes:—

"My dear Sir,

"I have the pleasure to inform you, that I have now better accounts of your friend Lady Kellie. In one of her letters she writes: 'Mr. Low's letter has given me great pleasure, and were I able to write I should tell him so myself. I have

also many agreeable things to say to him from all now around me, and which I know to be sincere.' In another of the 17th, she says: 'Dr. Pitcairn has this moment left me. I wish you could have seen the expression of his face while he was reading Mr. Low's letter: I could hardly stand it. At meeting I shall say more on this and many other subjects * * * * * * several sketches of plans, which he took with him, promising to consider upon them. When you come here you must ride into St. Andrews, to converse with, and spur on, Mr. Balfour. I am on all occasions, my dear Sir,

"Yours most cordially,

"KELLIE."

The project succeeded; and the only thing to be regretted, is, that at a time when the Church was emerging from her difficulties, and it was justly considered to be a great point gained to succeed in erecting a chapel at all, the idea of ecclesiastical propriety and fitness was either altogether lost sight of, or architectural taste must have been at the lowest ebb, since the sum that was expended on the building might have sufficed, under due management, to procure an edifice far more correct in style, and appropriate in arrangement: while the existing chapel is lamentably deficient in all the features that ought to characterize an ecclesiastical structure[1]. One important advantage, indeed, was

[1] In these respects, doubtless, it only shared in the general tendencies of that day; and it is satisfactory to know that

gained: a site was obtained within the precincts of the ancient priory of Pittenweem; and thus, with peculiar fitness, the association was maintained of the dedication of that spot to sacred purposes. This association was strengthened, a few years subsequently, by Mr. Low obtaining a lease of a portion of the conventual buildings still standing; which, by some little expenditure, was restored to a habitable condition, and taken possession of as his residence,—a residence which he never relinquished—but where, for nearly half a century, he remained, delighting in the idea of the abode of the former priors being restored to something like its original intention; and exhibiting, perhaps, in his retired and abstemious habits, his unostentatious, self-denying simplicity, far more of the unworldly, eremitic life, than had been cultivated by his ante-reformation predecessors.

In the summer of 1805 he made his first tour in the Highlands, in company with his early friend Mr. Walker; and again in 1810 he accompanied the Earl of Hardwicke on an extended tour through those districts: in both which journeys he diligently employed his observant faculties, not merely making himself acquainted with the condition and requirements of the Church in the west and north,

Scotland has so thoroughly partaken of the improved ecclesiastical taste of more recent times, that the episcopal churches raised within these last ten years, if less elaborate in detail, are generally as thoroughly correct and tasteful in design, as those of the more wealthy Establishment in the south.

but, as he himself states, taking every opportunity of attaining knowledge of the manners, habits, and character of the inhabitants of those interesting districts :—an acquaintance which no doubt led to his subsequent more intimate connexion with them, and did much to fit him for the discharge of his duties amongst them. The tour with Lord Hardwicke especially, was one of great interest and gratification; and even to the last, the bishop was fond of narrating the little adventures, the noticeable and amusing points of that journey, with a graphic humour, and a keen relish, which made the reminiscence as agreeable to the listener as it evidently was to himself.

The reputation of Mr. Low, as an able and respected presbyter, was now extending itself throughout the Church, and paving the way to his elevation to the highest order of its ministry. In the year 1816, when a vacancy occurred by the death of Bp. Skinner, a proposal was made for the advancement of Mr. Low to the episcopal college, by the translation of one of the existing bishops to Aberdeen, and his consecration to the vacated diocese. Circumstances, however, which it is not now necessary to detail, prevented the accomplishment of this purpose; although only a comparatively short period elapsed before another proposal of this kind was made, which was declined by himself. He had been employed, in such offices as a presbyter could perform, as commissary for Bp. Sandford, whose declining health rendered him unequal

to the entire duties of his widely-extended diocese. In 1819 the bishop proposed to resign the district of Fife, which was then combined with those of Glasgow and Edinburgh, and expressed his hope and expectation, that in such a case, the choice of the presbyters of that district would fall on Mr. Low; although, with conscientious adherence to rule, he expressed his purpose of avoiding any communication with the clergy, lest it should be supposed he endeavoured to influence their decision. The letter of Bp. Sandford to Mr. Low on this subject is so honourable to both, that I think it right to transcribe its principal passages.

"Fulham [1], Aug. 20, 1819.

"My very dear Sir,

"* * * I have expressed to the Primus my wish to resign the diocese of Fife into the hands of the college, that it may be disposed of to hands fitter for it than mine. I confess that I have little hope that you should be prevailed upon to accept the office of a bishop; and my brethren, the clergy of Fife, may be assured that I resign the charge only because, if I do not get rid of the troublesome complaint which has so long oppressed me, I shall be unable to perform the duties of it. Although I am well convinced that your acceptance of the episcopate would be of essential service to our poor Church, I do not presume to press it on you; nor indeed have I any privilege to do more than assure

[1] Bp. Sandford was then visiting the Bishop of London.

you, that, in my opinion, you are the only person in whom all wishes will meet. You are the best judge of the conduct which you will think it fitting to pursue; and whatever you decide to do, I shall never entertain for you any other than those sentiments of regard and esteem which I have long felt towards you. . . . . I trust you will not be offended at the wishes which I have expressed concerning yourself, and that you will believe me, most sincerely,

"My very dear Sir,

"Your faithful servant, and affectionate brother,

"DANIEL SANDFORD.

"Rev. David Low, Pittenweem."

While, however, this proposal was under consideration, another overture was made to Mr. Low, requesting him to allow himself to be nominated as successor to the venerable Bishop Macfarlane, of Ross and Argyle, who died at Inverness, at a very advanced age, in the same year. Amongst other communications, the following extracts from a letter addressed to him by a highly influential and zealous layman, seem worthy of preservation.

"Edin., 25th Sept., 1819.

"Rev. and dear Sir,

"I am persuaded I shall stand in no need of apology for addressing myself to you on a subject so interesting to our Church, as the present vacancy in the episcopal college: I assure you I

look forward to the hope of your being chosen to fill that vacancy, with the conviction that that event will be highly auspicious to our Church. I own myself personally much attached to that part of the kingdom, and interested in its welfare, both temporal and spiritual; and believing, as I do, that there is a rich harvest, while the labourers are yet few, and in want of such aid, comfort, and instruction, as a good bishop would impart to them, I have my own anxieties also on the subject: and my personal and earnest wish would be that you should accept the care of that bishopric. I am not unaware of the many considerations which would naturally render it more conducive to your comfort, and obviously so to your ease, to be Bishop of Fife: but if the good of the Church is to be promoted by your foregoing that natural preference, I am confident you would not hesitate in your determination.——It would make me truly happy to be permitted to say to my friends in that district, what I think and feel with regard to you. I beg your excuse for this somewhat hurried letter. I hope you will not think my zeal has urged me too far. Pardon me if you do, and believe me, with sincere respect,

"Yours faithfully,

"Colin Mackenzie."

Such representations were not without effect: and Mr. Low decided on permitting himself to be nominated for the northern diocese, in preference

to that of Fife. The result was his unanimous election by the Presbyters of the united dioceses of Ross, Argyle, and the Isles; and the choice was confirmed by the episcopal college. From numerous letters addressed to him on this occasion, I cannot withhold extracts from two or three which seem most deserving of notice. The first is from the same excellent layman whose previous letter has just been quoted: a tried and faithful friend to the Church throughout a long and useful life.

"Edin., 24th Oct., 1819.

"Right Rev. and dear Sir,

"I cannot refrain from expressing to you at the moment of receiving the intelligence, the gratification with which I have learnt by a letter from Mr. Paterson, one of your presbyters, that you are Bishop-elect of Ross and Argyle. I assure you I congratulate myself as a Highlander, and I congratulate that diocese, on an event which I am persuaded, under Divine providence, will be productive to it of the greatest benefits: and I cordially rejoice in the thought that in a similar proportion the interests of our Church, and the wider extension of its principles, will be promoted by the choice which has been made by the northern clergy. I beg to assure you of my sincere respect, &c. &c.,

"Colin Mackenzie."

From his early attached friend Mr. Walker, a long and gratifying letter contained this passage:—

"Edin., 25th Oct., 1819.

"You will of course have heard, before this can reach you, the result of the election, and I can give you no particulars, because I have heard none: but I cannot resist, even in this hasty manner, the hope of being the first to congratulate you on being Bishop-elect of Ross and Argyle. You will take this as a hasty volunteer of congratulation, and believe me ever, dear bishop-elect,

"Your most devoted,

"James Walker."

On the 29th October, Bishop Sandford wrote thus:—

"My very dear Sir,

"A course of occupation more pressing than usual, on account of the temporary absence of my assistant, has prevented me from writing sooner to request you to be assured of the great satisfaction with which I heard of the result of the election for a Bishop of Ross and Argyle. I have already with great pleasure communicated to the Primus my official approbation of the choice of the presbyters of the vacant diocese: but I cannot wait for your formal acceptance of the charge proposed to you, to congratulate myself on the addition to the college which your promotion will make—an addition, my very excellent friend, of the utmost consequence to me. I know that you and I think alike on all the matters of our Church, and I have

very great comfort in the reflection. I have but one subject of regret; and that is caused by my state of health, which absolutely precludes me from assisting at your consecration. It would have been very gratifying to me to perform the duty which on that occasion would have fallen to me, in Bp. Jolly's absence, of presenting you to be consecrated. But although absent in person, you know me too well not to be assured that in spirit I shall be with you: and that my sincerest prayers will be offered for the Divine blessing on you in the discharge of the serious duties which you undertake. I am confident of the spirit in which you undertake them: and hope that it will please God to give you health to perform them to the advantage of our humble Church, and to your own comfort. I beg you to believe me, my dear Sir,

"Your faithful and affectionate brother,

"DANIEL SANDFORD.

"The Rt. Rev. David Low, Bp. Elect of Ross and Argyle."

A characteristic letter from the excellent and venerable Bp. Jolly follows:—

"Fraserburgh, Oct. 30, 1819.

"My right dear (and *in paulo-post-futuro* Right Rev.) Brother,

"Accept my best thanks for your most obliging confidential favour, and receive my most cordial congratulations upon your election to be of

our humble number. The sentiment which you most properly express, becomes the faithful servant of our Divine Master, who is our strength as well as our Redeemer.

"Although the Primus, in consideration of my distance and state of health, had dispensed with my attendance, yet, hearing with deep concern of dear, good Bishop Sandford's state, I have resolved to go, that my hand, as well as my heart, may be in the blessed work. It shall prove, I doubt not, the commencement of sweet harmony and concord, advancing the honour and glory of our Great Lord. The twenty-third Sunday after Trinity is now fixed for the office, and I will cheerfully repair to Stirling for it. The Primus pleads his utter inability to go from home, sadly pained with a disease which claims our sympathetic pity. My good, worthy neighbour, Bp. Torry, intends to set out on Monday. Do you then, my good Sir, say nothing now of place or person. All shall be well, by God's blessing. My poor prayers attend you. Let me have yours in return; and be assured of the faithful friendship, with the cordial regard and good will of,

"My very dear Reverend Sir,

"Your most affectionate brother, and respectful humble servant,

"Alexander Jolly."

The consecration took place at Stirling, on the 14th Nov. 1819, the officiating prelates being,

Bishops Gleig, the Primus, Jolly of Moray, and Torry of Dunkeld. The deed of collation was also signed by Bishop Sandford, of Edinburgh, although unable to attend the solemnity. The consecration sermon was preached, at Bp. Low's desire, by his most intimate and dear friend, Mr. Walker, and was afterwards published.

The sphere of labour to which Mr. Low was thus appointed, was one of peculiar interest and importance, not so much from the number or extent of its then existing congregations—for these indeed were very few, and widely distant—but from its ancient associations, as once the cradle of British Christianity, comprising within its bounds the venerated island of Iona; and from its more recent history, as containing a scattered population, a large proportion of whom, notwithstanding all the effects of the Revolution, the removal of their ministers, and the utter absence of their religious ordinances, continued sincerely attached to episcopacy as a principle, and only awaited the opportunity of testifying their adherence to it, by supporting any endeavour to collect again these sheep without shepherds into their recognized folds. The new bishop appears to have been fully aware of the necessities of the district, and sincerely desirous of supplying them as far as lay in his power. He entered upon his duties with diligence; employing a portion of the ensuing summer in a first visitation, during which, in company with his friend Mr. Walker, as his chaplain, he traversed

the extensive tract of country comprised in his charge; and endeavoured to make himself acquainted, not only with the condition of existing congregations, but with the wants and the prospects of the wide range still unoccupied. That his exertions were not without success, will appear as we proceed.

In the early part of 1820, a degree of LL.D. was conferred upon the bishop by his Alma Mater, the Marischal College at Aberdeen; accompanied by the following note from Dr. Brown, the Principal:

"Aberdeen, April 28, 1820.

"Very Rev. Sir,

"I have the pleasure to transmit to you, along with this note, a Diploma of LL.D. I am joined by my academical colleagues in wishing you long life and health to enjoy your newly-acquired honours. My letter to Lord Kellie has informed you of our sentiments on this subject.

"I have the honour to be, Very Rev. Sir,

"Your obedient, humble servant,

"W. L. Brown."

CHAPTER V.

CORRESPONDENCE WITH DR. WALKER—FIRST PROTESTANT SERVICE AT ROME — PROPOSED GENERAL SYNOD — BP. JOLLY'S OBJECTIONS.

Of the close and affectionate friendship existing between Bp. Low and Mr. Walker, afterwards Bishop of Edinburgh, notice has already been taken,—a friendship which is most pleasingly illustrated by a confidential correspondence between them, the portions of which in my possession extend from the year 1818 to nearly the death of Bp. Walker in 1841. Many of these letters are of a nature only interesting to those who knew the respective parties; others refer to details of ecclesiastical business, important at the time, but now of comparatively little moment. One of the earliest of these letters, however, appears to me worthy of extract, not only from its general character, but from the facts related in connexion with what I believe was the introduction of the Anglican worship in the city of Rome. It is generally supposed that the establishment of our service there was due to a respected English clergyman, several years after

Mr. Walker had actually instituted it; and although not in itself a question of great moment, it is not uninteresting to discover such proofs that a presbyter of the *Scottish* Church had so long before accomplished that introduction. An allusion is also observable to the state of health of Bp. Low, who had previously suffered seriously from a complaint, which necessitated a painful operation, from which, however, he entirely recovered [1]. It appeared that both parties little imagined that nearly forty years of active life still remained for one who then thought himself in a declining condition. An extract from a letter to Mr. Walker, in 1823, feelingly alludes to these mutual sympathies. "In consequence of that (says the bishop, referring to a remark of his friend), and a nervous habit, I have suffered pretty severely myself; but in me these ailments partake so much of a disposition to solitude, that I cannot suffer them so much as to be taken notice of by others, or to see the face of man or woman when under their influence. Part of your constitution, which I have with you in common, is an anxious disposition—a disposition which is highly increased by weakness of body; and what you want now is a retreat for some time from the sight and the hearing of every thing that much interests or agitates you. On this subject I am

[1] The bishop observed, that it was a curious fact that he was the third bishop of Ross who had undergone the same operation for the same disease; but the other two died in consequence.

aware that I have given more advice already than perhaps even friendship authorizes; but that also is attributable to the temper of mind referred to." These secret and concealed ailments probably will account for that occasional irritability of temperament which was observable in the bishop's conduct, and which those who did not know his truly benevolent and warm-hearted disposition, sometimes appear to have mistaken for his ordinary habit.

The kindness and consideration of the principal members of his congregation were remarkably evidenced in this case; he was taken to Edinburgh for the best advice and treatment, received by one of them[2] as a guest during his illness, and tended with all the care and solicitude which could have been displayed towards the nearest relative. He delighted to tell, in his last years, of these traits of affectionate regard; and thus to recall, in tender recollection, dear friends long since passed to their rest.

Mr. Walker's letter, alluded to, was written from Rome, during a lengthened tour on the Continent; although the whole is interesting, parts only are extracted.

"Rome, March 5, 1818.

"I have ample jottings in the way of journal, which I hope will furnish matter of frequent future conversation, if it please God so to spare, and so

[2] John Anstruther Thomson, Esq., of Charleton.

to bless us. One recollection, which is yet forcible, I must repeat. It respects Ancona, where we passed a few days, the last two of October, and the first three of November. It is delightfully situated on the Adriatic. The cathedral church, a mean building, stands on a commanding height. Thither I frequently directed my solitary steps; and, as the weather (after much rain, which annoyed us in our journey) was exquisitely fine, I enjoyed the scenery exceedingly. You were my constant companion; and while I was standing on the heights, contemplating the rocks and the lashing of the waves below, the expanse of sea on the right, in front, and on the left, I literally felt repeatedly as if I had but a step or two to make, to find my friend in his priory. The heights are bolder, and the scenery certainly different; but very little imagination was necessary on my part to assimilate them, because my heart was deeply and willingly engaged in the illusion. These are probably trifles unworthy of notice; yet to me they are important and interesting; for I have hitherto enjoyed very little of the pleasures which I anticipated in my tour; though, if I had, I think they would have been equally mixed up with similar recollections.

* * * * * *

"Deeply do I lament the account which you give me of your health. I, too, feel symptoms of decay, which furnish a strong warning to watchfulness. I gradually recovered my health in Geneva; and the fatiguing tour of Switzerland confirmed that im-

provement, which the mildness of an Italian climate has continued with very little interruption. It is to the latter, however, I am persuaded, I owe in a great measure this change, which withal is accompanied with some very unequivocal symptoms of constitutional decay. * * *

"I do not recollect precisely what I said in my last respecting our Church establishment here; but I have had, and I have, the sincerest satisfaction in being so far useful in the way of my profession to a large portion of my countrymen. A very respectable man, who with his family never misses, told me the other evening, 'It is singular enough, that I, who have been nearly three years on the Continent, should find, for the first time, the service of my own Church publicly performed in Rome, at the foot of the Capitol, and within a few minutes' walk of the Pope's palace!' The service has been regular, and always well attended, since the 30th of November; and from Christmas, twice a day, for more general accommodation; while all the clergymen, to the amount of eight or nine, except Lord Calthorpe's chaplain, who however went with his lord to Naples some time ago, have attended, and offered their services, in the most proper manner. It is singular, too, that I should be solicited to catechise. I am happy, at the same time, to say, that I have been attended also in this service very respectably; and that the attempt, however imperfect, has given satisfaction, and I hope may be useful. I steer clear, of course, both in my

sermons and my catechising, of all matters of controversy between his Holiness and me. Perhaps your friend O—— might blame me for this; but I am certain that my cause loses nothing by my reticence. It would not be very decorous to come into a man's house, and under his protection try to pull it down. The Pope's personal character and conduct are excellent and Christian; his public character, station, and authority, respected to a considerable extent. My services are neither controversial nor intentionally schismatical. We cannot join with him, for he cannot admit us without yielding on his part, or we on ours, what neither of us is disposed to yield. The quiet exercise of our worship may be useful to us; and, as we are foreigners, cannot in any way be injurious to him. If O——, and such men as O——, think that I yield too much, and am what he has long esteemed me, more than half a papist, I must beg leave to differ from him and them, and to maintain that my system is likely to do more good in such circumstances than his. It is at least remarkable, that I have been frequently applied to by serious persons, who have been attacked and somewhat shaken, for counsel and instruction; and besides occasional discussions, which have been frequent, there have been two formal meetings in the house of a respectable Irish baronet, for the sober and serious discussion of the principal matters and arguments now urged against us here and at Florence. The first, which was some time ago, endured at least three hours; and I

had the assistance of one of my curates; who, however, had little to say, the controversy not being familiar to him. A second conference was requested, and took place last Saturday evening, to which another person begged admission, who, though firm, is somewhat annoyed by the importunity of near relations. I got on, on both occasions, better than I expected, remote as I am from all assistance in the way of books; and I have real satisfaction in thinking and hoping that I have done some little good, that I have confirmed some who were wavering and have given confidence and information to others.

"My public services here, I suppose, will close on Easter Day; when, and on Good Friday, I propose to administer the Holy Communion. In Easter week, I believe, we shall go on to Naples. If the duty can be done here on Low Sunday, as I hope it will, by one of my curates, it will then have been regular for four months. After Easter, our whole colony scatters, and we should want a congregation. So far, I am sincerely gratified (the only reward I have or hope for) in having been professionally useful in circumstances certainly somewhat peculiar; and for the toleration or connivance vouchsafed to us, I at least am grateful; while I am perfectly convinced that in similar circumstances, and with equal power, neither O—— nor any of his party would be equally liberal."

At this period, it appears, an anxiety was felt on

the part of the Primus, and some others, to call a general Synod for the revision of the Canons of the Church. To such a Synod, Bp. Low, in common with his brethren, Bps. Jolly and Sandford, was opposed, as inexpedient. The subject is alluded to here, principally for the sake of introducing some characteristic communications from Bp. Jolly, which none who know, even by tradition, the peculiar excellencies of that prelate, will consider out of place.

"Fraserburgh, Dec. 22, 1820.

"My dear Right Rev. Brother,

"Although very busy upon the approach of the Holy-days (may they with glory to Heaven bring peace to earth, turning our shameful jubilations into true joys!) I wish, however hurriedly, to pay my debt of gratitude to you for your kindly obliging letter. . . From various considerations, I am fully convinced that the proposed Synod is earnestly to be declined, as not only unnecessary, but highly inexpedient, and rather of hurtful tendency under present circumstances. Verbum sat. &c. Our strength (verily) is to sit still in quietness and in confidence; each, in humble dependence, studying and labouring at his post to do all the good he can; and so the whole shall prove good and happy. . . . The times are cloudy, and threaten storm; but when we look up, we know that the sun shines above the cloud, and will in due time dispel it. *Faxit!* . . . I write by candle-

light, at a later hour than ordinary. Pardon, therefore, my imperfections, and remember me at the altar, while I heartily wish you all the joys and comforts of the Holy Festival, with many happy returns; being ever, my dear Right Rev. Sir,

"Your most affectionate brother,
faithful friend, and humble servant,
"ALEX. JOLLY."

In another letter, Bp. Jolly transcribes his remarks to Bp. Gleig on this subject; and as it contains some lessons of practical importance, which it is never out of place to consider, added to its intrinsic interest, I append the following extracts:—

"It gives me pleasure to receive your kindly, fraternal letter: and it fortifies my heart to find that it accords with yours with regard to the proposed Synod. From the Primus I had a letter in the beginning of last month, of which the subject is twofold. . . . My reply, so far as the Synod makes its subject, I will now submit to your censure. . . . 'Having, with reverential attention, perused the second part of your letter, which adverts to the proposal of revising and new-editing our little Canons, allow me to say, that it gives, and has given, me, no little pain to differ in judgment on that point from one who is so greatly superior to me in abilities and attainments. Yet, after the most deliberate consideration of which I am capable, I am forced to adhere to the senti-

ment on that head which I formerly wrote to your Reverence, and more fully detailed to Mr. Skinner, who pressingly calls for the Synod. And truly, good Sir, my friendship for you, my regard for your quiet and calm evening of life (near its period, in natural course, to us both), enters strongly into my aversion to the proposal. We are all, by subscribed consent, harmoniously united in submission and obedience to the Canons as they stand at present; and it is, I humbly think, our wisdom to cherish the observance, and by quiet, prudent conduct, promote the spirit and practice of them. However capable of improvement they may be, and apparently deficient in minute particulars,—as every human constitution, ecclesiastical and civil, must be—it is to be well considered whether the advantage that may be gained by alteration, is likely to countervail the inconveniences and dangers that may result from agitating and attempting a change. It is stability that gives strength. *Jachin* and *Boaz* are the two pillars of the temple, which stablish, strengthen, and settle it; whereas pulling down, although to design to raise up better, threatens, without great caution and circumspection, some degree of ruin. The very suspicion of deficiency in any establishment excites distrust, which may as strongly cleave to the new frame; for among other things which I noted when I read Fa. Paul's History of the Council of Trent (replete, as I dare say you think, with maxims and wise observations worthy the attention of every

Synod), the following forcibly struck me, as it is in my copy of the Latin translation: "Axioma pervulgatum est, novas leges sibi ipsis plus existimationis quam veteribus detrahere." Most wisely, therefore, in my opinion, does the venerable Church of England adhere to her old Articles, Canons, and Rubrics, and lend a deaf ear to all suggestions of alteration that have been made; *not knowing where or when alterations may end.* Mild firmness is the life of authority. Our strength in such case is to sit still.'——Now, my dear brother, while we thus decline compliance with the inclination of our venerable Primus, on the present occasion, we shall combine, I am confident, to support his authority, and maintain for him the reverence due to his place, which, in my firm opinion, shall be better preserved by keeping him out of such Synod as his heart has been unaccountably set upon, but whence, I am afraid, he would have reaped only much vexation. . . . The idea of you is ever lively to me in my best thoughts: and let me beg your daily prayers in my behalf; who am, with cordial regard, &c. &c."

The Synod was deferred till 1828.

CHAPTER VI.

VISIT OF GEORGE IV. TO SCOTLAND—ADDRESS OF THE SCOTTISH BISHOPS—VISITATION—LIBELLOUS ATTACKS ON THE BISHOP—NOTICES OF HIS CHARGE IN ENGLAND—RESULTS BENEFICIAL—JOHN BOWDLER, ESQ.—REGIUM DONUM—BISHOP LOW'S EFFORTS TO SECURE RESTORATION OF IT—MR. ADAM—ULTIMATE SUCCESS.

THE summer of 1822 was memorable for the visit of George IV. to Scotland,—the first instance of the personal presence of the Sovereign in that part of the kingdom, since the Revolution: and a suitable occasion for a formal manifestation of those loyal principles which the Episcopal Church had so long professed, and maintained. It was resolved to prepare an address to the King, expressing the congratulations of the Episcopalians on His Majesty's arrival in his northern kingdom, and their devotion to his throne and dynasty. The Primus addressed Bp. Low on this subject as follows:—

"Stirling, July 19, 1822.

"Right Rev. Sir,

"As I have received official information that the King is certainly to be in Edinburgh on

the 10th of August; that his abode is to be at Dalkeith; and that he is to hold his levees at Holyrood-house, we must be thinking of a proper address to be presented to him at his levee. I wish therefore you would think of the topics proper to be introduced into that deed. The subject is good: the appearance of our Sovereign in the palace of the long line of his Scottish ancestors,—addressed by the successors of those who were wont to appear before their King as, under him, the legal governors of the Established Church: but these topics must be introduced—if at all—with great delicacy. I wish therefore you would think of the proper form of an address, and of whatever other topic should be introduced into it; and by comparing notes some days before we are to go to the levee, we may make out among us an address which will give satisfaction, even to the fastidious critics of the north. . . .

"I am, &c.,

"Your faithful friend and brother,

"G. Gleig."

The address was prepared accordingly; and "was admired for its eloquence, moderation, and historical allusions:" the six bishops, and a deputation of six clergymen, were received in the royal closet, with all the grace and condescension of that monarch, who could be "every inch a king." Bp. Low used to say, that in taking the king's hand to kiss, he took care only gently to raise it to his

lips by placing his own hand beneath the royal fingers: but that His Majesty, observing this, grasped the bishop's hand, and gave him a right friendly and gracious squeeze.

The address, and the King's reply, were as follow:—

"To the King's most excellent Majesty. May it please your Majesty:—We, your Majesty's dutiful and loyal subjects, the Bishops and Clergy of the Scottish Episcopal Church, beg leave humbly to approach your Royal Presence, with expressions of our most heartfelt attachment and loyalty to your Majesty's sacred person and government.

"So many years have passed away since Scotland was honoured by the presence of its Sovereign, that, to behold your Majesty in the palace of the long line of our ancient monarchs,—your Majesty's royal ancestors,—is to us, as it must be to every true Scotchman, a matter of pride and exultation; and in this house, more especially, do we feel ourselves prompted by these emotions, to declare that, within the wide compass of your Majesty's dominions, are no where to be found hearts more loyal than those which beat in the breasts of the Scottish Episcopalians.

"The devoted attachment uniformly displayed by the members of our church to Him whom they have considered as their legitimate Sovereign, is so well known to your Majesty, that it would be

waste of time to repeat it here, and is, indeed, amply vouched by the lowly station which we, her Bishops, now hold in civil society. Your Majesty likewise knows that our religious principles and forms of worship are the same with those of the Church of England, from which, indeed, we twice derived our Episcopacy, when it had been lost at home; and, while we are sincerely grateful for the toleration of these principles and the free exercise of the rights of our worship, we feel that it is to your Majesty's gracious consideration, and that of your Royal Father, that our gratitude is in a peculiar manner due.

"We would not occupy too much of your Majesty's time by protestations of our loyalty; but we must beg leave solemnly to declare in your Royal Presence, that viewing in your Majesty's sacred person the lineal descendant of the Royal Family of Scotland, and the legitimate possessor of the British throne, we feel to your Majesty that devoted attachment which our principles assure us is due to our Rightful Sovereign; and that, should evil days ever come upon your Majesty's Royal House, (which may God of his infinite mercy avert,) the House of Brunswick will find that the Scottish Episcopalians are ready to endure for it as much as they have suffered for the House of Stuart, and, with heart and hand, to convince the world that in their breasts a firm attachment to the religion of their fathers is inseparably connected with unshaken loyalty to their King.

"That your Majesty may long reign over a happy and united people, to maintain that peace and prosperity which the wisdom of your Majesty's councils and the vigour of your arms have, by the providence of God, achieved for them, is the earnest prayer of your Majesty's most dutiful and loyal subjects.

"GEORGE GLEIG, Premier Bishop.
"ALEX. JOLLY, Bp.
"DANIEL SANDFORD, Bp.
PATRICK TORRY, Bishop.
WILLIAM SKINNER, Bp.
DAVID LOW, Bp."

To this the King was graciously pleased to reply:—

"I thank you for this dutiful and loyal address, and I receive with the greatest satisfaction your affectionate congratulations on my arrival in this part of my dominions.

"I have the fullest confidence in your faithful attachment to my person and government, and you may rely on my protection of the civil and religious liberties of all classes of my subjects."

In the following year, the Bishop made a second visitation of his diocese, in which he was accompanied by an American clergyman, the Rev. Thomas Scott, an incident which formed the introduction to a somewhat extended and interesting correspondence with some of the principal bishops

and clergy of that Church. The Bishop delivered his first Charge on this occasion; which at the request of the clergy, was printed; and, from its uncompromising, yet not uncharitable, tone of adherence to his principles, drew upon him a series of severe attacks from various hostile publications: and a still more painful evidence of animosity, amounting to a personally libellous censure, published in a newspaper, by a presbyterian minister, with whom he had previously been on terms of neighbourly union. With regard to the latter, Bp. Low strongly felt that the office he bore, and the interest of the Church of which he was one of the chief ministers, demanded that an apology should be offered, as ample as the offence committed; since the published attack was one calculated to do serious injury to both. In determining (as an apology was declined when *privately* proposed,) to have recourse to legal measures, the Bishop acted in opposition to the advice of many of his warmest friends: but his decision was formed upon considerations which he states in a letter to one of these friends, in the following terms:—"Of Mr. ——, I have indeed nothing to ask but a simple act of justice in the vindication of my own character; and of this he must be sensible, as for that purpose I caused my agent to offer him, some time ago, terms of adjustment which I humbly conceived he would not feel himself at liberty to refuse. Besides my excellent friends in this neighbourhood, you know that I am intimately

connected with a very extensive district, and with a respectable body of clergymen in the north, by whom I am acknowledged their ecclesiastical superior: but amongst whom, the letter published in the —— newspaper is eminently calculated to lessen or destroy my respectability and usefulness. . . In reference to Mr. ——'s overture, communicated in your letter, I beg to say, that I will refer to the Dean of Faculty, whom you suggest, and, failing his acceptance, to any other lawyer to be mutually chosen, the terms in which an apology to be given to me shall be expressed."

The result was, an apology as full as could be desired, expressing regret for the offence given by the letter, which, says the writer, "was never intended by me for publication. It was hastily and inconsiderately written: and on reflection and enquiry, I am satisfied that the expressions concerning you are unmerited and improper, and as such I beg you to consider them as recalled." There can be little doubt that Bp. Low was right in the course he adopted: opposition to his opinions he might reasonably expect: the same liberty which he claimed in the expression of his own views, he could allow to any candid opponent in controverting them: but when differences in ecclesiastical opinions, or in doctrinal belief were enforced in a manner personally offensive,—in terms detracting from his respectability not only as a minister but as a gentleman,—and calculated, and intended, to bring contempt on himself, his order, and his

church, he was surely justified in claiming the protection of the law against such wanton and injurious calumniation.

The publication of this charge, however, was unquestionably of benefit in attracting increased attention to the state, nay, even to the existence, of the Scottish Church. The "John Bull" of Nov. 9, 1823, contained a long and zealous article on the subject, advocating strenuously the extension of the government grants to the impoverished Clergy of this Church, which thus commences:—

"It has long been our intention to attract the notice of our orthodox English readers to the present state of the Scottish Episcopal Church; but we do not lament the circumstances which have hitherto delayed the fulfilment of those intentions; because the recent publication of the 'Charge of Bp. Low to the Clergy of the Episcopal Communion of Ross and Argyle' affords us an opportunity of bringing the matter before the country under considerable advantages. It ought to be much better known than, in truth, we believe it is, that a Protestant Episcopal Church, with services, articles, and canons precisely similar to our own, is at the present moment existing in Scotland. . . It ought also to be much better known than it is, that in this age of liberality and conciliation, the Government makes yearly allowances of money to the dissenters in England, and to the dissenters in Ireland, and to Papists, while it bestows not one mite upon the Protestant Episcopal Church of

Scotland, which it *nominally* upholds and sanctions, and which, in form, construction, establishment, and ritual, is precisely the same as the Episcopal Church of England. It ought to be further known, that this national established Church is supported by *private* contribution; and that while every struggle is being made to increase the power and privileges of the Papists, no finger stirs to maintain the respectability of the Protestants, who are, in point of fact, more oppressed, more opposed, more thwarted, in Scotland, than the Romanists are in Ireland. . . This being premised, we will take leave to extract a few passages from the Charge to which we first alluded. . . There is an amiability in all these observations highly creditable to the principles and character of the Divine by whom they were delivered. . . We hardly remember to have read any thing more simple and touching, more pure and affecting, than the conclusion of this pastoral address."

This article produced a lengthened correspondence, which tended to elucidate still further the position and necessities of this Church; and thus doubtless effected much good, beyond any influence that the Charge itself could have produced on its comparatively limited circle of readers. A notice of it appeared also, among others, in the Nov. part of the British Critic, long a standard and esteemed quarterly review; from which the following remarks are deserving of extract, as giving an outline, as well as an opinion, of the Charge in question:—

"Nothing can be more natural than for a Scottish bishop,—when he looks around on the penury and depression which are now the leading features of Episcopacy in too many districts of the north,—to think of the happier circumstances from which his Church has fallen, and on the various causes which have produced that change. The subject of this excellent and pathetic Charge, accordingly, is an historical outline of the vicissitudes which have affected the Scottish Episcopalians; arising as well from the penal laws, which long pressed heavily upon them for their attachment, real or imaginary, to the exiled branch of the Stuart dynasty, as also from the calumny and persecution of those bigoted Presbyterians who were the most active in 'lifting up the axes and hammers' against the ancient establishment. At Inverness, therefore, where this Charge was delivered, — and from whence, we believe, the field of Culloden, as also the ruins of several episcopal chapels, may be seen,—the review of past events must have been listened to with the deepest attention and the most lively interest. . . In the commencement of his address, the bishop compares the condition of his Church, in her present circumstances, with that of the primitive Church as persecuted by the Roman Emperors, or as enjoying a precarious and undefined toleration. He next takes a view of her situation as compared with the Episcopal Church in the United States; and shows that his brethren in Scotland labour under peculiar difficulties, arising not only from the fact that they

are dissenters in the midst of a hostile establishment, but also, and in no small degree, from the caution and delicacy which are found expedient on the part of Government, who cannot, it appears, without the risk of exciting unpleasant suspicions, extend to the Scottish Episcopalians that measure of support and countenance which they openly bestow upon dissenters both in England and Ireland. . . Bp. Low repeats what we believe is no longer doubtful, that the change of religion at the Revolution was effected in Scotland by a small but turbulent minority [1], encouraged or connived at by that numerous class of persons who had enriched their families by the plunder of the Church. . . The only other extract which we can afford to give, respects the aid and encouragement which the highland district, over which Bp. Low presides, has occasionally received from the benevolence of an individual known to most of our readers, and from the Christian zeal of an institution to which, we hope, few of our readers are strangers."

The individual whose benevolence is here referred

[1] A remarkable illustration of this fact may be found in the remarks made by the Bishop of London to the Bishop of Edinburgh, in 1689, on the part of William III., in which he offered to support the Established Church (*then Episcopal*) if they would serve his cause; adding that the King had been given to believe when he was in Holland, that Scotland generally all over was Presbyterian, but now he knew the state of Scotland much better than he did, and saw that the great body of the nobility and gentry are for episcopacy.—See Stephen's History of the Church of Scotland, vol. iii. p. 377.

to, was doubtless the excellent John Bowdler, Esq., late of Eltham, long a correspondent of Bishop Low, and an unwearied benefactor to the poor and depressed Church in Scotland, both by his personal contributions and his efforts amongst the wealthy and zealous members of the English Establishment; and whose spirit appears in great measure to have descended on his son, the Rev. Thos. Bowdler, with whom also I find the Bishop to have been in frequent correspondence on subjects connected with the interests of the Church. Mr. Bowdler did not cease to exert himself for her welfare during his days of activity; but, perhaps, the most striking illustration of his anxiety to promote that welfare, is to be found in the following paper, which he dictated *on his death-bed*, and caused to be printed for circulation, so that "being dead, he might yet speak" in behalf of the object of his solicitude. In reference to this document, the "John Bull" of the same date[2] says: "A singular paper has been transmitted to us with this Charge (that by Bp. Low), written by the late John Bowdler, Esq., of Eltham, strongly appealing to the country in behalf of this neglected Church. The appeal comes forcibly. It contains this remarkable passage,—a passage breathing a devotion to the interests of religion, an absence of care or solicitude about *self*, and a firm reliance on the mercies of a just God, which we never saw paral-

[2] Nov. 9. 1823.

leled: 'In early life, Providence placed me in a situation which gave me such an insight into the merits and wants of the clergy of the Episcopal Church in Scotland, as seemed to call upon me to do every thing in my power to assist them: for I found them to be inferior to our own clergy only in wealth, rank, and some of the advantages of a polished education. The more I became acquainted with them, the more I was convinced of the great advantages which must result to true religion by affording them some support and encouragement. By the exertions of their lay members in Scotland, and of their friends in England, they were by degrees raised from a state of absolute destitution, to one which barely affords them the common necessaries of life; yet we have witnessed such good effects, as have given us abundant encouragement to persevere in our endeavours to procure a decent provision for them, and the means of educating others to succeed them in their calling. Still, however, they are greatly deficient in these respects, as well as in a fund for providing places of worship, even of the most humble description, adequate to receive their several congregations. It was my humble hope that I might be able to procure them some further assistance, while life was continued to me; but that expectation, and the measures which were in prospect, have been interrupted by the near approach of my dissolution. No means, therefore, seem now to remain for me, but by a short statement of their case to excite the friends of pure

religion to take an active interest in their welfare; and upon such I trust it may make a strong impression.

" 'For, consider only, these are not worthy men differing from us in many of the essential points of our holy faith, and in the form of Church government; but they accord with us in holding all the articles of our Church; their form of worship is the same with our own, and their practices and ours correspond in almost every particular. Another favourable circumstance is, that they aim not at any public display, or rank, or power: all they wish for is, orthodox clergy; decent places of worship, of the plainest description, sufficiently extended to contain their congregations; and such pecuniary aids as may enable them to support themselves and their families in the humblest style, and to provide a decent education for their children, and their successors in the ministry.

" 'I hope, therefore, it may not be thought presumptuous in me if I make it my *dying request*, both to my lay and clerical friends, to exert themselves in support of an object which has so long been near my heart. All I request is, that those who are able to afford pecuniary aid will give it, and that those who are not blessed with such means, will give their countenance and protection; for sooner or later it may fall to their lot to be able to afford them assistance in one way or other. Foundations have already been laid for two or three small funds; one in particular meets most exactly

my wishes, because it is intended to relieve the poorest among them, and provide suitable education in the most economical manner. Upon this head particulars may be known by applying to my son, the Rev. Thomas Bowdler, Rector of Addington, West Malling, Kent; the Hon. Mr. Justice Park, Bedford-square; Lancelot Shadwell, Esq., King's Counsel, Lincoln's Inn; George W. Marriott, Esq., of the Inner Temple.

" 'There are in their Church six bishops, and about sixty clergymen; and without endeavouring to ascertain with exactness the number of the laity, it may be stated at an average of 300 in each congregation; which would, no doubt, increase, if the means were provided of affording them the regular performance of the services of their religion on every Lord's day; whereas now they can in some places be performed only once in two, or even three weeks.

" 'Some interesting information has lately been received respecting the Episcopal Church in the United States of America, which, through the exertions of some of its members, is rising to an eminence delightful to contemplate, and highly favourable to the promoting of true religion. It is an interesting circumstance, that episcopacy revived in that country after the Revolution, by means of the Scottish bishops; and those churches correspond exactly with each other, and with our own, in doctrine, in discipline, in every requisite of a sound portion of the true Catholic Church of Christ;

exhibiting, at the same time, a proof that pure religion, even without the aid of worldly support, will best flourish under a faithful adherence to those forms of Church government which have been received from the Apostles.

" 'See two volumes of most excellent discourses by the Right Rev. Theodore Dehon, late Bishop of the Protestant Episcopal Church, for the diocese of South Carolina.

" 'JOHN BOWDLER.

" 'Eltham, 30th May, 1823.' "

Circumstances thus combined to draw attention to the needy condition of the Scottish Episcopal Clergy, who had at one time received a scanty assistance from the Regium Donum; but even this had for several years been discontinued; and repeated memorials from various quarters had failed to obtain its renewal. Bp. Low now set himself in earnest to exert whatever influence he possessed, towards procuring the resuscitation of this grant. One of his earliest letters on the subject was to Lord Hardwicke, with whom he had become acquainted through the Balcarres family, and whom, as before mentioned, he had accompanied on an extensive tour in the Highlands, in 1810.

" Priory, Pittenweem, April, 1822.

" My Lord,

" * * * A memorial is at present before His Majesty's Government, praying for a small annual grant to the poor Episcopal Clergy in Scotland.

In these days of public retrenchment, it is very probable that this request, however reasonable, may meet with opposition, more especially in the Commons; but as your lordship has a knowledge of, and was kindly pleased to take an interest in, our small but venerable Church, I trust to your forgiveness for soliciting on the present occasion your lordship's powerful influence in both Houses of Parliament. I am confident that it will be sufficient gratification to your lordship to know, that our application, if successful, will enable us to maintain and extend, particularly in the highlands of Scotland, the doctrines and principles of the established Church of England, of which your lordship is so worthy a member."

One or two members of Bp. Low's congregation were also in Parliament; and he had besides continual opportunities of meeting, at their houses, with members of the legislature. Every such occasion he availed himself of, to press the necessities and the claims of the Church on their notice, and to enlist their sympathies and efforts on its behalf. Amongst the most zealous of the advocates for this grant, thus secured by Bp. Low's interest, was William Adam, Esq., of Blair-Adam, in Fife, connected by marriage with the Charleton family, eminent not only as a barrister in England, but as the Lord Chief Commissioner of the Jury-Courts in Scotland. This able lawyer devoted his earnest and persevering energies to the attain-

ment of this object; he drew up memorials for presentation to the First Lord of the Treasury, and used all his influence to secure the support of his parliamentary friends. It is astonishing that, notwithstanding all the efforts that were used, the reasonableness of the application, and the smallness of the sum asked for, several years elapsed before even a partial success was attained. Bp. Low at length suggested to Mr. Adam the propriety of attempting a personal deputation to the Prime Minister, on the ground of the great difficulty of concentrating the efforts and interest of their friends and well-wishers; and, in the belief, too, that such a course would exercise a stronger influence, as indicating a more decided and earnest desire for the attainment of the object. Mr. Adam readily adopted this proposal, and secured the concurrence of several gentlemen, some of whom were also in correspondence with Bp. Low on this subject. Amongst others, the Hon. Hugh Lindsay, member for the Perth burghs, had been induced by him to take an active part in the matter; and, early in 1824, he wrote to the bishop, desiring that "a memorial from the bishops and clergy of the Episcopal Church to the Lords of the Treasury may with all convenient speed be forwarded to me, which I mean to carry to my Lord Liverpool, accompanied by the Hon. Capt. Gordon, member for Aberdeenshire, and by Mr. Drummond, of Strathallan. I would advise that your petition should not be for more than *two thousand pounds*."

A memorial was accordingly drawn up and forwarded. The moderation of the demand will appear from a comparison of the sums expended on other unestablished communities; and it must be borne in mind, in reference to the amount paid to English *dissenters*, that the great bulk of them repudiate, on principle, all government assistance in support of religion; so that very few besides presbyterian congregations receive any portion of the Regium Donum; while neither there or in Ireland have such congregations the strong claim arising from former *establishment*, and consequent deprivation of state emolument. Mr. Adam thus writes to Bp. Low on this subject:—

"On my return here yesterday, I found the papers which enable me to supply you with the extent of the grants made annually by parliament to the dissenting ministers of England and Ireland. They are as follow: to the Nonconforming, Seceding, and Protestant Dissenting Ministers in *Ireland*, £13,984 18*s*. 3*d*.; for the usual allowances to Protestant Dissenting Ministers, &c., in *England*, £6,312 7*s*. 10*d*. * * *

"Surely, this is authority enough to justify any vote. Why are those whose dissent from the established religion in Scotland consists in their professing the doctrines of the *Church of England*, to be neglected; when those in England who hold the tenets of the *Church of Scotland*, are provided for? There is danger, however, in stirring up the English dissenters against us by making this too prominent.

If I can do any thing more at present, let me know.

"I am, &c., yours most sincerely,
"W. S. ADAM."

Bp. Low also addressed privately on this subject most, if not all, the prelates of the English and Irish Church; and their replies generally indicate their conviction that (to quote the letter of one of them) "the case of the Episcopal Church of Scotland has every claim to the assistance of Parliament; and if any petition from that respectable body should be presented to the House of Peers next session, the Bishop of —— will deem it his duty to vote for the granting the prayer of it." Yet it would scarcely be believed, that with all these exertions, with every concession of the reasonableness and propriety of the application, no grant was obtained till December, 1828, and then only for the limited sum of £1200. Even this, however, was regarded as a great boon by the poorly provided clergy of the Church; and perhaps their estimate of its advantage, and of the share which Bp. Low had in obtaining it, cannot be better exhibited than by the following letter from the excellent Bp. Jolly.

"Fraserburgh, Dec. 19, 1828.

"My very dear Right Rev. Brother,

"Your persevering endeavours for our benefit, you have now the comfort of reflecting, are,

by the blessing of God, crowned with success. And, while our gratitude is supremely due to the Fountain of all goodness, we surely owe very thankful acknowledgment to you for the part which you have so prudently acted, who, doing all for the glory of God, are far superior to the poor puff of human praise. May He be your reward; and so bless us all in the use of His bounty, that we may the more zealously apply ourselves to do good for the glory of his name. I was prepared (but with check of resignation) for your kind communication, by these words in a letter with which I was honoured by good Lord Medwyn: 'I have every reason to believe that the Duke of Wellington has listened to the application for a grant of money to the Scots' Episcopal Clergy. But the particulars I have not yet been able to ascertain.' Every mark of our grateful sensibility is due to good Mr. Adam, for his repeated exertions towards this issue. I enter warmly also into what you observe with regard to our dearest friend, in whom our little Church is so deeply interested. God long preserve him, with continual increase of every supporting comfort."

This glimpse of sunshine was soon overclouded. The grant, which it was understood was to be an annual one, was not repeated the following year; and accordingly, at the suggestion of some friends to the Church, Bp. Low was requested again to exert his influence; to which request, he says,

"I yielded, in opposition to some valid reasons and objections to the contrary;" those reasons being, I believe, that some of those who had been most benefited by the acquisition of the grant, complained that Bp. Low "took too much upon himself" in his endeavours to secure it! In the renewed efforts of that period, he was mainly assisted by the Right Hon. Lord William Douglas, a trustee of the Pittenweem Chapel, then Mr. Douglas, and in Parliament; as well as by General, then Colonel Lindsay, of Balcarres, also in Parliament, and a trustee of the same congregation, with which that family had for generations been so closely connected. Correspondence of a similar extensive character as before was entered into; and a deputation, headed by Mr. Douglas, waited upon the Duke of Wellington at the Treasury; and succeeded eventually in obtaining a renewal of the grant in 1830, for the same sum, however, of only £1200; and from that period, I believe, a similar grant has continued to be made, with tolerable regularity, (though not without the necessity for repeated remembrancers,) and *not annually*, but *biennially*, notwithstanding several energetic attempts to secure a yearly vote. That the exertions of Mr. Douglas were appreciated in the proper quarters, is evident from the following extract from a letter of Bp. Gleig, the Primus, to Bp. Low, dated the 5th of December, 1830:—

"Right Rev. and dear Sir,

"Taking it for granted that you will be at

home by the time that this letter can reach Pittenweem, I cannot delay longer to inform you how much I am pleased with all that you and Mr. Douglas have done with respect to the Regium Donum; and I entirely agree with you, that some expression of our united thanks should be conveyed to our friend. I am likewise decidedly of opinion that you are the fittest person among us to write the letter, because you are acquainted with his principles, his manners, and habits, and of course know, better than I can do, the style of thanks which is likely to be most agreeable to him. * * *

"I ever am, &c.,

"Your faithful and affectionate brother,

"GEO. GLEIG."

This subject, probably, has been entered into in greater detail, than may to some appear necessary; but it will prove otherwise if any should be thus informed more accurately of the necessities, the difficulties, and the adverse influences against which the Church in this country has had, and still has, to struggle.

CHAPTER VII.

VISIT FROM BP. HOBART, OF NEW YORK—CORRESPONDENCE WITH DR. LUSCOMBE—UNSATISFACTORY STATE OF CONTINENTAL CLERGY—APPLICATION OF DR. LUSCOMBE TO BP. LOW—CAREFUL CONSIDERATION OF THE CASE BY THE SCOTTISH BISHOPS — BISHOPS GLEIG, SANDFORD, AND JOLLY — CONSULTATION WITH GOVERNMENT — CONSECRATION OF DR. LUSCOMBE AT STIRLING—INTRODUCTION OF DR. HOOK TO BP. LOW—DISCUSSIONS EXCITED BY BP. LUSCOMBE'S CONSECRATION—BP. LOW'S DEFENCE OF THAT MEASURE — SUBSEQUENT CORRESPONDENCE — ENCOURAGING PROSPECTS — ERRORS IN JUDGMENT — MISUNDERSTANDING WITH BISHOP OF LONDON—BP. LOW'S VISIT TO PARIS—ANECDOTE—OFFICIATES AT THE CHURCH OF THE ORATOIRE.

Having followed out the negociations respecting the Regium Donum to their termination, we return to the year 1823, when an incident of no slight interest to Bp. Low occurred, in the visit to this country of the Right Rev. Dr. Hobart, Bishop of New York, affording him an opportunity of personal intercourse with a prelate of the American Church, in which he always felt a deep and lively concern, and opening up a correspondence and friendship afterwards of considerable importance to himself

and others. In Dr. Berrian's Life of Bp. Hobart, his visit to this country is related in terms of earnest satisfaction. "The similarity of the Scotch Episcopal Church to our own," says the author, "in its separation from the State, and in its claims to regard from its spiritual character alone,—together with the interesting fact, that the first bishop of our Church received his consecration from the Episcopal Church of Scotland, had created a very peculiar and endearing relation between them. The greeting of Bp. Hobart, therefore, in that country, though it could not be more cordial than it had been in England, was, however, more universal. He was not only heartily welcomed by those with whom he had corresponded, but with the same demonstrations of joy by all;" a welcome, it may be observed, not only accorded to him as a bishop of the American Church, but in reference also to his own high character and attainments.

On this occasion, Bp. Low wrote thus to Dr. Walker, in expectation of the Bishop's arrival:—

"Pittenweem, Dec. 19, 1823.

"I almost envy you your present happiness, which must be great and pure. I request that you will offer my best respects and regards to the venerable Bishop of New York, and say, that I expect, with real delight, to meet him either in Edinburgh or in Fife; in the former, either before his going to the north or on his return, or at the Priory here; which, though shorn of all its splen-

dour, I shall endeavour to make as comfortable as I can. Should the Bishop take me in his way north, I would accompany him to my Lord Kellie's, who you know would be highly gratified by a visit from his reverence; and afterwards to St. Andrew's, for the purpose of viewing the melancholy remains of Knoxian desolation. You must be upon the watch, and give me due notice, as far as they shall be known to you, of the Bishop's intentions and motions."

And subsequently, after some correspondence, which is not preserved, the following letter was addressed by him to Bp. Hobart himself:

"Priory, Pittenweem, Dec. 30, 1823.

"Right Rev. and dear Sir,

"I congratulate myself on your happy arrival in Scotland, and on my expectation of having the honour of a personal interview before your departure.

"Our friend, Mr. Walker, of Edinburgh, mentions your motions northward, and your intended return south by St. Andrew's, where I purpose, please God, to meet you; and after viewing the curiosities, the antiquities, and the melancholy remains of the departed grandeur of that once far-famed archi-episcopal city, to accompany you to Cambo, the seat of the venerable Earl of Kellie, whom you will find a nobleman of easy and primitive manners, and a staunch friend of the Church.

"From other friends I have applications also for

the pleasure of your society; but on that head I shall at present only say, that the more of your time you can spare, the greater will be the compliment to us all.

"If you leave Aberdeen on Monday, the fifth, it may be the afternoon of Tuesday, or the morning of Wednesday after, before you can meet me; but that I may have some certain knowledge of your motions, and of the time that you can afford to us in Fife, I take the liberty to request that you would write a note by the return of post, addressed to me at Dr. Melville's, St. Andrew's.

"I beg the favour of you to make my best remembrance to all my brethren whom you have gone to meet at Aberdeen; and requesting your prayers (as you have mine for the speedy, complete, and permanent re-establishment of your health), I have the honour to remain, with sincere esteem and regard,

"Right Rev. and dear Sir,

"Your very faithful and very affectionate servant,

"David Low, Bishop of Ross and Argyle."

This tour was accordingly made, to the great satisfaction not only of the two Bishops, but of all who were favoured with the company of the American prelate. In the letters addressed by the latter to his friends at home, he speaks in the highest terms of the kindness and attention he received from both the clergy and the laity of the Scottish Church: and particularly he refers to the happi-

ness of a week spent in the company of Bp. Jolly, whom he describes, as many others do, as "one of the most apostolic and primitive men he ever knew." The acquaintance thus formed was continued, by letter, till Bp. Hobart's death in 1830; and led, as before observed, to a more extended correspondence between Bp. Low and various American bishops and clergy, some specimens of which will be inserted as they occur.

About the same period, commenced a correspondence which issued in a transaction concerning the propriety of which great difference of opinion has been felt,—the consecration of Dr. Luscombe as Bishop of the Anglican clergy and congregations in France, and on the Continent generally. Although the death of that prelate long since put a close to the arrangement, no successor to his office having been appointed, yet the whole circumstances form so curious an episode in modern ecclesiastical history, and they are so intimately connected with the subject of our memoir, that it appears desirable not to neglect this opportunity of tracing as precisely (though not as extensively) as the somewhat voluminous correspondence in my possession will permit, the real origin and process of that much-disputed measure. For some particulars, especially of the earlier proceedings of Dr. Luscombe, I am indebted to the kindness of the Rev. Dr. Hook, of Leeds, whom this transaction was the means of introducing to Bp. Low; an introduction productive not only of a

warm personal attachment, but of subsequent correspondence and intercourse of no slight influence in bringing the Scottish Church into more honourable prominence, and more general regard in England, than she had possessed since the Revolution.

Dr. Luscombe had been head master of a school established in connexion with the East India College at Haileybury, where Mr. Walter Farquhar Hook was amongst his pupils. He had also been curate to Mr. Hook's father, then Archdeacon of Huntingdon, and afterwards Dean of Worcester. These circumstances account for the interest subsequently taken in his proceedings by the Dean and his son, and the prominent and honourable position assigned to the latter as the preacher of the Consecration Sermon. After the peace of 1815, Dr. Luscombe went to reside on the Continent, and for some years officiated as an English clergyman in Paris. It is, unhappily, matter of notoriety that amongst the clergymen who at that period performed the duties of English chaplains in several of the continental cities, there were *some* of most unsatisfactory character, alienating their own fellow-churchmen, and bringing contempt and ridicule on the Anglican Church, in many instances, by grossly inconsistent conduct. This melancholy state of things appears strongly to have affected Dr. Luscombe; and to have impressed him with the necessity of there being some authority resident on the Continent, and recognised by the Anglican congregations, to exercise an oversight

and control over the clergy, who were in fact without any episcopal rule. About the year 1821, accordingly, he wrote to Archdeacon Hook, urging him strongly to use all his influence to procure the appointment of an archdeacon to superintend the clergy officiating in France and Belgium. The archdeacon represented the matter to his friend Bishop Tomline, and to the Bishop of London, Dr. Howley, by whom it was considered, and steps taken to ascertain the possibility of effecting it. But they found the political difficulties so great, that they considered the measure impracticable; and for some years it remained without further progress; not, however, without increasing anxiety and effort on Dr. Luscombe's part to have his views carried into effect. The project, in the mean time, appears to have assumed a somewhat different aspect, Dr. Luscombe having become convinced that nothing short of *episcopal* regimen would effect the purpose; and being a man of independent means, he was willing, and desirous to undertake that function himself, could he obtain the proper sanction, and due consecration as a suffragan or missionary bishop.

Mr. Hook had become curate to his father, and they frequently conversed on the proposals of Dr. Luscombe. The attention of the former had been drawn to the Scottish Episcopal Church by Sir James Allan Parke, its zealous and devoted advocate, although the very existence of such a church was but comparatively little known in England.

By his advice, Mr. Hook had made himself acquainted with the writings of the first Bishop Skinner, and of his son John, and had become, as he himself states[1], deeply interested in the affairs of the Scottish Episcopal Church. "But I was most delighted," says he, "with *a Charge addressed to the Clergy of Ross and Argyle*, by *David Low, their Bishop*." Under these impressions, and seeing the difficulties, almost insuperable, of effecting Dr. Luscombe's object in England, Mr. Hook suggested an application to the Scottish bishops,—"less," he confesses, "from zeal in the immediate object, than from a desire to see the scarcely-known Scottish Episcopal Church brought prominently forward, and placed under public notice," by a transaction which he hoped also might prove salutary in itself. Dr. Luscombe, it seems, had previously heard little or nothing of the Scottish Church; but immediately prepared to act upon this suggestion; and as Mr. Hook (under the influence of his opinion formed from Bp. Low's charge,) recommended a communication in the first place with that prelate, Dr. Luscombe's brother was deputed to wait upon him, and open the matter by personal consultation. The result was, that Bp. Low became a staunch and steady supporter of the plan, and mainly, indeed, contributed to its being carried into effect.

[1] In a private, but most interesting and useful communication to myself.—Ed.

Dr. Luscombe's first letter to Bp. Low on the subject is worth preserving, both as an exposition of his own views on this matter, and as fully delineating the arguments and prospects by which the bishop was decided on taking so active a part in the matter.

"London, Nov. 17, 1824.

"Right reverend Sir,

"I have this day received a letter from my brother, who informs me that he has had the honour to converse with you on a subject which appears to me of momentous import. Your approbation of the plan which I have ventured to suggest, for the religious interests and instruction of our brethren and countrymen on the Continent, emboldens me to address you. During a residence of five years in France, my attention was unceasingly directed to the state of the British residents; and I lost no opportunity to make myself acquainted with their probable number, the nature of the religious instruction which they received, and the evils to which vast numbers of them are subject, from a want of proper teachers, and from the absence of the rite of confirmation, in particular; and from being constantly exposed to the errors of the Roman Catholic worship, and to the conversation of the sceptic and the infidel.

"I resided the last two years in Paris; and made known my intention to open a chapel there, for the purpose of regular worship according to the

doctrines and discipline of our own Church. I am at this moment in correspondence on the subject; and it is my intention to return thither for the purpose.

"My views, however, go farther; I wish to receive authority to form a visible Church of England among our countrymen on the Continent, to administer the rite of confirmation, and to visit the British Protestant congregations. I need not point out to you, Right reverend Sir, the happy and important consequences to be expected, and how much this must tend to preserve the British youth in the bosom of our Church. At first I thought these objects might be obtained by the appointment of a suffragan to the Bishop of London; but the revival of an office so long disused, and numerous other difficulties, arising from the connexion, in this country, between Church and State, lead me to seek the necessary authority from a quarter which has an equal right to confer it, unshackled by parliamentary formalities.

"I therefore respectfully make known to you my ardent desire to devote the remainder of my professional and unpaid services to our countrymen on the Continent, provided the bishops in Scotland may be induced, after a conviction of the utility of what I suggest, and a satisfaction of my being fit for the office, (which I will endeavour to prove by laying before you testimonials from the highest dignitaries of our Church, and other competent judges,)—to confer upon me the authority which

is necessary to the accomplishment of my great object. I would then open a church in Paris, as the centre of my religious instruction. I would place in it a proper assistant, to officiate whenever I shall be absent to confirm the youth and to visit the different congregations. I would deliver to each of the latter a charge, explanatory of the doctrines and discipline of our Church; and thus endeavour not only to preserve its own members, but to unite all denominations of British Protestants in one flock. These will be the *main objects* which I intend. Let us look for a moment to the probable *consequences*. I know and feel the necessity of *extreme prudence* in carrying my plan into effect, under a Roman Catholic government and among an ignorant or infidel population; but I have no apprehensions of intolerant or successful opposition. I believe, from the opinion of many French Roman Catholics and Protestants, that two-thirds of the French are already Protestants in their hearts. Vast numbers of them are too enlightened to become members of the Church of Rome, and remain in a state of apparent irreligion, from the want of a satisfactory resting place, in a rational faith and worship: they would hear our sublime liturgy — they would listen to doctrine intelligible and scriptural; they would be attracted by ceremonies simple, dignified, and affecting! A well-educated French Roman Catholic, who has often conversed with me on the subject, once said to me: 'If you can effect but one-half of what

you have conceived, more will be done for the Protestant cause in France than has been done since the days of Luther!!' The limits of a letter,—written, too, without delay, as I wish it to reach you before your visit to Edinburgh, which my brother informs me is very shortly to take place,—prevent my present discussion of these subjects, in all their bearings. I have now only to ask your pardon for the liberty I take in addressing you; and to entreat your friendly attention to what I have ventured to suggest. If you and your Episcopal brethren shall feel with me the importance and necessity of assisting our countrymen on the Continent, in the way which I point out, I respectfully offer myself to your notice; and whenever you shall be pleased to intimate your favourable opinion of the object, I will forward to you certificates of my being thought worthy to receive from the hands of the bishops in Scotland an authority to proceed (and I hope with the Divine blessing) to the immediate exercise of the office, which I hope and believe will be followed by great spiritual blessings to a large proportion of perhaps 50,000 of our countrymen who reside on the Continent of Europe.

"I have the honour to be,
"Right reverend and dear Sir,
"Your respectful and obedient Servant,
"M. H. Luscombe."

To this letter Bp. Low replied, in a favourable

tone; but not without some caution, and recommendations to Dr. Luscombe first to ascertain the opinion of influential men in London, both in the government and in the Church; and particularly, if possible, to obtain a *recommendation* to the Scottish bishops from the Society for Promoting Christian Knowledge, the constitution and operations of which he thought rendered it a peculiarly suitable body to deliberate and pronounce on such a project. In a letter of Nov. 27th, the doctor begs "leave to offer his sincere and grateful thanks for the letter which he had had the honour to receive; and which he would have answered earlier, had he not been desirous to consult his friends as to the practicability of an application to that Society." He explains his reason—from the desirableness of avoiding any thing like the appearance of making it an *official* or *public* act—for "regretting the seeming necessity of being 'recommended' to the bishops in Scotland by some public body; but expresses his determination respectfully to attend to Bp. Low's suggestion, and take the earliest opportunity to collect the opinions of the Society to which he had been pleased to refer."

In a subsequent letter, Dec. 22nd, Dr. Luscombe says:—

"I fear, that even if the English bench should be disposed to sanction the measure, it will only tend to endanger its success; inasmuch as any measure proposed by them may be considered by

the French as an act of our *government*, and, in the character of an *official* act, be opposed by the French ministers. All this I have submitted to Bp. Skinner, and I have hinted at the impropriety of going to the Continent with any appearance of ostentation and parade. I would confine myself to the discharge of my duties to our own countrymen, in a quiet, unassuming manner."

In the mean time, Bp. Low had communicated the proposal to his episcopal brethren, and had also recommended Dr. Luscombe to correspond with them. Bp. Jolly appears at once to have entertained a sanguine expectation of success:—

"Fraserburgh, Dec. 3, 1824.

"My dear Right Rev. Brother,

"The surprising communication conveyed to me by your most obliging letter, and that accompanying it, excites in my mind a grandly expanding idea. If it pleaseth Him 'who alone worketh great marvels,' and is Head over all things to his Church, to realize it, it shall be productive of much good, by his overruling Providence, and the guidance of his grace. May He therefore prosper the design, and conduct it to a happy conclusion! Your observations upon it I think most just, and do agree with you that the utmost prudence is requisite upon the occasion. For want of that cardinal virtue, supported by its theologic sister, many a good design has been frustrated, or greatly retarded. Among numberless others in

that Divine storehouse, a favourite text with me is, 'I, Wisdom, dwell with Prudence.' . . With many thanks I return the letter wherewith your goodness favoured me; which augurs well, and holds out expectation of testimonials superabundantly sufficient. I liked much your suggestion of the Society's concurrence; but that may not be so easily adjusted to circumstances. God direct and govern all!"

Bp. Gleig, the Primus, took a still more cautious view of the case. Writing to Bp. Low, on the 17th Dec., 1824, he says:—"I received Dr. Luscombe's letter just as I was setting out for Edinburgh, and carrying it with me, read it to our brother there. It extends through two sheets of paper; is extremely well written: and candidly admits the delicacy of his proposal, and the caution with which, if at all, it must be carried into effect. As was done in the case of Dr. Seabury, Bp. Sandford and I agreed that the letter should be forwarded to the Archbishop of Canterbury, both because we cannot *canonically* consecrate Dr. Luscombe till he resign his preferment, if he have any, in the Church of England; and because, tolerant as he represents the French government, (and I believe justly,) still, as that government is *popish*, there might be some danger of interrupting the peace that subsists between the two courts, were a Protestant Episcopal Church, completely organized, to be planted in France by British subjects. The

case is infinitely more delicate and embarrassing than was that of Dr. Seabury; but still it is not desperate."

The Scottish bishops were by some parties accused of precipitancy, and want of consideration, in their conduct of this matter; but a full examination of the proceedings leads to a very different conclusion. The advantage of episcopal control over a number of detached and hitherto almost irresponsible clergy in foreign lands, and of the administration of the rite of confirmation to the numerous young members of the Anglican Church growing up abroad, was not to be questioned: the difficulties were, first as to the practicability of the measure, in an ecclesiastical view, and then as to its probable interference with political arrangements. On both these points, the bishops took every possible precaution. It was strongly felt, in regard to the first, that it was most desirable, that Dr. Luscombe should first procure a deed of election from at least the greater part of the clergy whom he proposed to visit episcopally; for how could he otherwise claim any jurisdiction or authority over them? or what influence would he possess, in restraining or punishing those irregularities which made the presence of a bishop so desirable?

Dr. Luscombe appears to have at first conceded the reasonableness of this proposal: but the difficulties in the way of effecting it were too formidable, it seems, for him to surmount: he expresses

his belief that a *correspondence* with the various clergymen would do more harm than good; while the only other resource, that of personally visiting them beforehand, especially at such a period of the year, would be almost impracticable. He suggests, besides, that a premature publicity of the plan, which an application to numerous clergymen must inevitably occasion, would incur the risk of undoing every thing; although it certainly appears, that nothing could be more reasonable than for these clergy to be consulted as to the appointment of an ordinary who could have no *legal* claim on their allegiance. Three more months elapsed in correspondence on this subject, much to the disappointment of the doctor, who had expected a more speedy realization of his purpose. On the 24th of January he wrote to Bp. Low a long and earnest letter, in which he quotes his explanations on this subject to Bp. Skinner, who appears to have been the most decided in requiring the deed of election before proceeding to consecrate. "In seeking the spiritual powers of a bishop, my object was to return to France for the purpose of effecting a great and probable good. I wished to *form* a visible Church among the vast numbers of our countrymen who reside on the Continent; to *form* a bond of union between the numerous clergymen who officiate there; and to administer the rite of confirmation. I am aware of the expectation of a deed of election from the clergy over whom a bishop is to preside; and no man living is more

disposed than myself to regard such expectation with deference and respect; and, whenever it be possible, to require it; but I presume to suggest to you, Rt. Rev. Sir, the peculiarity of my case. The clergy, with whom I wish to unite my labours, are scattered over a vast extent of country, from the shores of the North Sea to the Mediterranean; from the British Channel to the borders of Germany; nay, I even look forward to a visit to Switzerland and Italy. How, then, I most respectfully and humbly ask, is it possible to gain a previous election from places so distant? I feel confident that the good sense of the clergy will lead them to co-operate with me, as soon as they shall be convinced of my real motives. . . I hoped to have been sent by you, as *your* missionary bishop; and thus avoid raising a suspicion in the minds of the French government that a particle of *politics* entered into our views. I still feel all the vast importance which I have always attached to such a mission; and I humbly pray, that my intended services may not be prevented by an attention to *forms*, from which the novelty and peculiarity of my case may, I respectfully hope, plead to be exempted."

This letter was transmitted by Bp. Low to the venerable Bp. Jolly, who replies, Jan. 31, 1825:—

"The packet sets my mind at rest, by giving me clearer insight into the grandly important business which at present employs our prayer and thought, than I had before.

"The Chalcedonian canon, and the reason of the thing, opposing consecration at large, and supposing it to be personal to the Apostles, who had the gift of inspiration (*δοκιμάσαντες τῷ Πνεύματι*) to constitute bishops *τῶν μελλόντων πιστεύειν*, it struck me, I own, that, in order to be literally canonical, (for essential validity is another thing,) it were desirable to have the suffrage of some of the clergy residing in France, who, with their communicants, might be considered as his immediate *portio gregis*, committed to him by the Holy Ghost, whence his influence might extend to collect and bless others. But, as the worthy man himself very lucidly states the peculiar nature and singularity of the case, such express requisitions, where the spirit of the thing is implied, might so retard as to frustrate altogether the good design—which may our Lord bless and prosper, for the glory of his name. I love and admire the good doctor's amiable spirit, manifested in his letters. That to Bp. Skinner, will, I trust, at once clear up his doubts, as it has already entirely removed my scruples; and not merely majority, but unanimity be upon the side of the desired consecration. I wish that I were able to attend, that my heart might have the comfort of lending a hand to it."

The scruples of some of the other bishops on this point were not so easily overcome; although at length the objectors surrendered, I imagine, rather than changed, their opinion as to the requiring of such a formal election; the more readily because

Dr. Luscombe had in the mean time received, and forwarded to the bishops, notes from some few of the clergy on the Continent, expressing a desire to forward his views, and accordingly to co-operate with him as their ordinary.

But another difficulty remained of a very serious character; the danger of giving offence to the civil government by an act which might be regarded as an interference with, or infringement of the prerogative, or as tending to compromise their relations with the French court. On this subject the Primus thus writes to Bp. Low: "I am as little disposed to *cringe* as any man can be, and as little disposed to commit our *independence;* but I am equally indisposed to ruin our Church for the sake of serving another; and you know as well as I do, perhaps better, that we have some potent enemies without the pale of our Church, and some false brethren within it; and as there is certainly some risk in consecrating a bishop to exercise his functions within a popish state, with which this kingdom is at present in alliance, I cannot think of running that risk for the sake of having my primacy spoken of, as was the exploit of Eristratus when he burnt the temple of Ephesus. . . I therefore begged the archbishop, if he should approve of the consecration, to ask His Majesty's ministers individually—not in the cabinet—if the Scotch bishops would give any offence were they to consecrate a bishop for the purpose of administering the rite of confirmation to the British subjects in France, and

occasionally delivering charges to the clergy, which Dr. Luscombe distinctly mentions."

The archbishop, in reply, recommended that the subject "should be mentioned to His Majesty's ministers, and mentioned by Dr. Luscombe himself; for he thought that some confusion might arise, and mischief might accrue to the Scottish bishops, were they to perform this consecration without previously informing them."

This advice was followed; the Primus himself writing to Mr. Peel, then Secretary of State, and advising Dr. Luscombe to see him, and to seek communication with some other of His Majesty's ministers. Accordingly, the doctor wrote a full detail of his plan to Mr. Canning, to whom he was known; disclaiming "the shadow of a thought of interfering with the religious opinions of any but his own countrymen;" and declaring his purpose not, "in any shape, to excite religious controversy." To this letter he received a reply in which Mr. Canning states that he had already been consulted by Mr. Peel on the subject; that his opinion was, if the plan were to proceed—"of which, and the probability of its success, he professes himself incompetent to form a judgment"—there should be as little appearance of official interference with it as possible, lest the French government should suspect some object beyond that which was stated to them, and withhold their consent; or, on the other hand, they might make a great merit of consenting, and found thereon some application to the British

government, which, after having asked and received a boon at their hands, it might be awkward to refuse, and yet not expedient to grant. The letter concludes by an offer to give Dr. Luscombe, after his arrival in Paris, an introduction to the British ambassador, should he desire it.

In forwarding a copy of this letter to Bp. Low, Dr. Luscombe expresses his entire satisfaction with its terms; he was glad that Mr. Canning did not advise an *application* to the British ambassador in Paris, being sure that it was not necessary or expedient to embarrass the business by a reference to the *French* government. "I carefully avoided," he says, "any expression in my letter to Mr. Canning which might lead him to suppose that his *permission* was required, for I knew *that* could give nothing. The *tacit* approbation of our government was, I felt, all that was necessary." Dr. Luscombe also had, by appointment, a conversation with Mr. Secretary Peel, "who received me," he writes to Bp. Low, Jan. 24th, "with his well-known politeness. I put into his hands Mr. Canning's answer to me, and Mr. Peel assured me that he coincided with Mr. Canning; that he would not, in any shape, oppose the measure; and, to use his very words, he added: 'We are satisfied of the purity of your motives, and your qualifications; indeed, we cannot wish the business in better hands.'"

A private communication, however, was made to the ambassador, through his chaplain, who wrote to Dr. Luscombe, informing him that he had, in con-

sequence, seen Lord Granville, and read the contents of his letter to him. "He bade me say, that of course he could object to nothing that was approved by the Archbishop of Canterbury, and sanctioned by His Majesty's government."

These particulars have been entered into to show that the Scottish bishops exercised no small amount of caution in this proceeding; and thus to endeavour to rescue the memory of the departed fathers—all but one now numbered with the dead—from the charge of rashness and haste that has been brought against them. As late as Feb. 23rd, I find by a letter from Dr. Luscombe to Bp. Low, that at least one of the number still entertained some doubts of the expediency of the measure, and desired both *some* kind of deed of election, by even a few of the continental clergy, and a more definite approbation from the British government. The view taken of those points by the majority, however, prevailed. Bp. Sandford writes: "As to the communications which you have received from the Secretaries of State, I think them still, as I thought them at first, perfectly satisfactory. More than what has been said from that quarter we ought not to desire, and most undoubtedly it is needless to expect. . . His Majesty's government have pledged themselves to furnish Dr. L. with an introduction to the British ambassador, and that, with a *perfect knowledge* of the purpose with which he returns to France; and I humbly think, with something like an implied approbation of that purpose."

Probably some weight was also attached to the following opinion of a dignitary of the English Church, who thus writes to Dr. Luscombe respecting the proposed deed of election: "I should answer the question by referring to the absolute necessity, *primâ facie*, as well as to the affirmed necessity, on the part of His Majesty's ministers, of the whole affair, *while in progress*, being kept from the notice of the French government, which could not be the case if a single signature, as an official act, were called for from a clergyman officiating in France. If the French government should become acquainted with your project, the cry of their Church might compel them to interfere; and, in my own mind, I think it was indiscreet in *you* even to name the subject to the ambassador's chaplain. . . If any mode can be suggested in which your consecration can take place, without any specification of *district*, or if it can be more *generalized* than even to render the name of any *country* necessary, it would be most desirable."

At length, therefore, all these difficulties being overcome, either by unanimous consent, or by concession of the opinion of a very small minority of the episcopal college, the bishops decided on proceeding to consecrate Dr. Luscombe, and appointed the 20th day of March for the time, and the chapel at Stirling (the residence of the Primus) for the place.

Dr. Luscombe was accompanied to Scotland by his friend and former pupil, then Curate of

Whippingham, now the Vicar of Leeds; who delighted in the opportunity thus afforded him of testifying his interest in the Scottish Church, by appearing as the preacher on an occasion which must draw so great and unusual attention to that still depressed communion. The consecration accordingly took place at Stirling on the day appointed, the officiating bishops being the Primus (Dr. Gleig), Bp. Sandford, of Edinburgh, and Bp. Low. The admirable sermon preached by Mr. Hook was published,—with a dedication to the Scottish bishops,—and with a preface, briefly but most luminously setting forth the principles and history of the Episcopal Church of Scotland; together with an explanation of the circumstances which had led to the transaction that day completed. The sound principles enunciated in that sermon, and the eloquent mode in which they are expressed, may well be understood by all who are acquainted with the author's history and writings; and although the temptation to quote some of its more striking passages is strong,—and such quotations would not be irrelevant to the subject in hand, I must be content with advising the perusal of the discourse in full.

The first introduction of Mr. Hook to Bp. Low took place in Edinburgh, whither he had gone to meet Dr. Luscombe. "He delighted us," says the doctor, in a recent letter to the writer, "by the numerous anecdotes he related of the Scottish episcopalians, and especially of Bp. Jolly. He met

us again at St. Andrew's, where he had a little time before performed the funeral service in a churchyard, *for the first time since the Revolution;* there was, I was informed, a large mob on the occasion[2]. During our stay in Scotland, Bp. Low

[2] It may not be a familiar fact to readers *out* of Scotland, that presbyterians bury their dead with no other ceremony at the grave than taking off the hat when the coffin has been deposited there. Their "Directory" expressly prohibits "any ceremony" on the occasion; and directs that the custom of "kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial," and "praying, reading, and singing, both in going to, and at the grave," and "all such things, be laid aside," as superstitious. Still, in spite of these prohibitions, so strong is the general sense of propriety, that the immediate male relations and friends assemble in *another* room of the house where the body lies, and before the handing round of cake and wine, a minister offers an extempore prayer, under the pretext of a thanksgiving; and the same thing is repeated after partaking of them, generally by a second minister. In these solemnities, however, the mass of persons who attend the funeral (and it is surprising how numerous the attendance generally is) have no share whatever, merely assembling outside the house, and thence accompanying the corpse from the house to the grave, where, according to the "Directory," it is "immediately interred, without any ceremony," except the simple one above stated. It may be supposed, therefore, how strongly, and sometimes offensively, they are impressed by the aspect of an episcopalian burial. In a letter to the Rev. D. Mackenzie, Bp. Low relates the following anecdote: "Mr. Cruikshank lately had occasion to read the funeral service in private over a poor old woman, in the house of another poor old woman, who was a presbyterian, and a near relative of the deceased, who it seems had been for some time a burden upon her. When

was our constant companion. The mixture of simplicity with shrewdness, of manly virtue with tenderness of heart, of playful wit with seriousness of mind, made him an object equally of affection and respect." The acquaintance thus formed was continued, as before observed, with high esteem on both sides, although with few, yet not uninteresting, personal interviews, as we shall find. In a letter to Bp. Low in May, 1825, Mr. Hook remarks: "With my visit to the north, and with the good worthy episcopalians there, Mr. Walker will have told you how much I was delighted. My visit, indeed, to the venerable, primitive, and apostolic Bishop of Moray (Dr. Jolly),

> 'Ille idem Præsulque probus, Pastorque fidelis,
> *Ille antiquorum talis imago patrum,*'

has left an impression upon my mind which will remain indelible to my dying day. Such a union of the most extensive learning with the most unassuming modesty, of the most Christian meekness with the most orthodox firmness, is seldom in these degenerate days to be found,—but when found, will always be had in honour."

Mr. Cruikshank was throwing a little mould upon the body, and pronouncing the solemn impressive words: 'Earth to earth,' &c., the old presbyterian woman flew at him, crying out, 'Haud yer hand, Sir! What are you about? Art gaun to *raise the dead* wi' your cantrips?' The worthy clergyman's remark was, 'I really believe the poor presbyterian imagined that I was to bring to life, and to burden her for another six weeks with her dead relation.'"

The consecration of Dr. Luscombe gave great offence in England to many even of the best friends of the Church. By some, whose good will no true churchman would have wished to forfeit, it was objected, that no ecclesiastical body could rightly send a prelate to a country where there are national diocesan bishops, who, however erroneous in doctrine, are nevertheless canonically appointed; that such a procedure was following the example of the papists, who are acting contrary to primitive rule and practice in sending their titular bishops to England and Ireland. But to this it was replied, that in the times of the Arian persecution, when an Arian possessed the episcopal chair, the orthodox had no scruple about electing and obeying a rival orthodox bishop; and that the cases were at least equal; so that no hesitation need be felt as to sending an orthodox bishop into the diocese of a Romish prelate, the more especially when he was expressly prohibited from exercising his office with regard to any others than avowed adherents to his own Church[3]. Besides, it was argued, that the

[3] The views entertained on this subject by the Scottish bishops will best appear from the following extract from the deed of collation, in which, after detailing the motives which had induced them to consecrate Dr. Luscombe, and after formally declaring the consecration, they proceed: "He is sent by us, representing the Scotch Episcopal Church, to the continent of Europe, not as a *diocesan* bishop, in the modern or limited sense of the word, but for a purpose similar to that for which Titus was left by St. Paul in Crete, that he may 'set in

English Church had already shown a precedent for such a proceeding, by sending a bishop to Canada, where at that very time the episcopal jurisdiction was exercised by a Roman Catholic prelate; and how the English bishops could be justified in the one instance, if the Scottish bishops were culpable in the other, it would be difficult to conceive. A still stronger instance, perhaps, of the inconsistency of this objection occurred some years later, when some of the principal maintainers of it were mainly instrumental in erecting a diocese for the Bishop of Gibraltar, whose functions are precisely similar to those conferred on Bp. Luscombe, with the

order the things that are wanting,' among such of the natives of Great Britain and Ireland, as he shall find there, professing to be members of the United Church of England and Ireland, and of the Episcopal Church in Scotland; but as our blessed Lord, when He first sent out his Apostles, commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel;' so we, following so divine an example, which was certainly left on record to the Church to guide her conduct in making future converts to the Faith, do solemnly enjoin our right reverend brother, Bishop Luscombe, not to disturb the peace of any Christian society established as the National Church in whatever nation he may chance to sojourn; but to confine his ministrations to British subjects, and such other Christians as may profess to be of the Protestant Episcopal Church. And we earnestly pray God to protect and support him in his arduous undertaking, and to grant such good success to his ministry, that, among those who have turned many to righteousness, he may, at last, shine as the stars for ever and ever."

single difference that he *resides* on British territory, and acts with the authority of the State, but unquestionably ministers, as Bp. Luscombe did, in foreign dioceses. Besides, the arguments urged on this point, as Dr. Hook has justly observed, proved too much; for if it were wrong to send a bishop (without *jurisdiction*, simply to minister in sacred things appropriate to his order), it was equally wrong to send presbyters; and yet few or none would maintain that our fellow-countrymen on the Continent should be altogether deprived of the ordinances of their own Church. But if it were right to send presbyters to administer the eucharist, in what sense could it be wrong to send a bishop to superintend those presbyters, and to administer confirmation?

Another very strong objection was raised upon the plea that this consecration infringed upon the jurisdiction of the Bishop of London, under whose episcopal authority all foreign chaplains, not attached to any immediate diocesan superior, are supposed in law to be. Whatever may be thought of the *legal* force of this objection, it is evident that it had not been lost sight of in the first proceedings, at least, of Dr. Luscombe; since his earliest proposal was the appointment of an archdeacon, and then, of a suffragan bishop, under the control of the Bishop of London; and it was not till these plans were found impracticable, that the ultimate measure was entered upon. Besides, it was urged, not without some reason, If the Bishop of London does possess

diocesan authority over these clergy, let him *exercise* it; let him, at all events occasionally, visit them; let him control and counteract those glaring evils which have been alluded to, and which have rendered well-disposed men so desirous for some check on the unfettered conduct of continental clergymen. Or, if he *cannot* visit, or control, or punish, *propriâ personâ*, let him depute a commissary, with full power to act in his stead, under his sanction and direction, in all matters requiring episcopal authority. If none of these things is done, or apparently can be done, it seemed as if the objection were rather one of words and forms than of fact. That such was Bp. Low's view of the case, appears from the following letter addressed by him to an English clergyman who propounded these difficulties to him at a somewhat later date:—

"I duly received, and perused with great and pleasing interest, the contents of your very acceptable letter, as all your letters to me are. But I am most desirous to have some further communication on the subject of Church government, about which, owing undoubtedly to our misunderstanding each other, we do not at present agree; and a difference with you on so important a subject I should conceive a misfortune.

"The case of an American bishop, which you suppose parallel to that of Bishop Luscombe, does really surprise me. The intrusion of an American bishop into an English diocese (however questionable the orthodoxy of the individual bishop of that

diocese) would indeed deserve and receive universal reprobation. An English bishop is a bishop of a most orthodox Church, which, in doctrine, discipline, and worship, is essentially the same with the Church in America. But does the same likeness exist between Bp. Luscombe's Church and the Gallican? It is only over clergymen who *submit* to this episcopal authority that the bishops in Scotland and America claim jurisdiction—that the bishops of the primitive Church claimed jurisdiction—and that I claim jurisdiction for Bishop Luscombe; but which you refuse, restraining him on the one hand by the Gallican Church, and on the other by the Bishop of London. His lordship's jurisdiction over consular chaplains, and chaplains of embassies, who, by a fiction in law, are supposed to be in the diocese of London, I will not controvert, provided those clergymen are paid by our government; but the authority which he assumed, or, as you and I both know, attempted to assume, over clergymen officiating in independent churches in independent states, is as great a stretch of prerogative as any I have known, except perhaps that arrogated by the old gentleman at Rome.

"But to drop the rights, privileges, and pretensions of the Bishop of London, I proceed to the consideration of those of the Church of Rome. For the Church principles of the English nonjurors I have a very high respect; they are generally, though perhaps not always, very correct. But the *ipse dixit* of Jeremy Collier—with all due deference—is

no authority to me, and his assertion is liable to such limitation, that I esteem it of very little or no weight.

"In the primitive Church, instances are found of a Catholic bishop taking possession of a see, which was at the time, and had been previously, occupied by an Arian, and that procedure not questioned, except by Arians. Besides, I take a distinction, and an important one, too, between the errors and corruptions of an individual bishop, and those of a whole Church, which, in your really noble note, is charged with error and corruption amounting to idolatry. Do we, then, commit a schism in not being in communion with *such* a Church! You may as well say, that a sinner becomes a schismatic when he ceases to do evil, and learns to do well. Your, and Collier's, argument leads directly to the entire condemnation not only of the Reformation, but of all who embrace it: for no power on earth, no majority of the people, no Act of Parliament, can make that to be no schism which in itself is really schism; and what was wrong at the time of the Reformation, the lapse of 300 years cannot make right. The only way to get effectively rid of the difficulty, is, by adopting the opinion that *all* Roman Catholics are schismatics; that by the primitive Church they would have been accounted such, and even excommunicated for idolatry. On any other principle it is vain to attempt to defend the Church against papists, more especially the Church in Ireland. It is *they*, and not *we*, who

have departed from the true, pure, primitive Church. . . On this subject I shall only further observe, that it may well be asked, who are to blame, and who are schismatics, if clergymen circumstanced as ours are on the Continent, refuse canonical obedience to a bishop residing among them, of irreproachable moral conduct, of competent learning, of undoubted apostolic commission, and whose creed and liturgy are the same as their own?"

A considerable amount of correspondence ensued respecting this question, which resulted in the Bp. of London appointing Bp. Luscombe his commissary, for the performance of confirmation on the Continent, for receiving stated reports from the clergy, and some other official duties; a commission, however, which was withdrawn in 1835. The reasons for this withdrawal were, the ordination by Bp. Luscombe of some candidates for holy orders, which was considered as exceeding his commissarial functions; and his alleged departure in some other respects, from the prescribed line of duty to which he was limited. That his episcopal mission proved in great measure a failure, was eventually admitted even by Bp. Low himself, who continued as long as he possibly could, strenuously to defend it. And it seems pretty evident that this failure was principally the result of Bp. Luscombe's departing from the strictly prudent course which he had marked out for himself, and which he at first observed,—of confining himself to "the quiet, unostentatious

discharge" of those duties which offered themselves to his performance, and the assistance of those clergy who voluntarily submitted to his rule, or sought his aid. But he appears to have lost sight, too soon, of the fact that by not obtaining, as the Scotch bishops very judiciously desired, a previous deed of election, or promise of canonical obedience, from the clergy, he could have no authoritative *claim* whatever on their allegiance: and it was consequently not at all to be wondered at, that when such claims were made, they should in some cases be rejected, or simply ignored. The assumption of a power which was not accorded to him, and the emerging perhaps in too great a degree from the humble retirement of his first position as a missionary bishop, no doubt eventually paralyzed his efforts, and disappointed even the warmest advocates of the measure; while it rendered all parties unwilling, after his decease, to make any endeavour to renew the experiment.

The correspondence between Bp. Luscombe and Bp. Low was continued till near the death of the former: and the letters in which he narrates his early movements in France are so interesting, that I imagine no apology will be necessary for presenting some extracts of them in the present volume, both as exhibiting the very successful commencement of his episcopal mission, and thus justifying the expectations which had been formed of such a measure if judiciously pursued; and also, perhaps, as indicating the beginnings of those departures

from its first simplicity, which eventually caused its failure.

"Paris, July 16, 1825.

"Right reverend and respected Sir and Brother,

"I sincerely thank you for your obliging letter of the 7th of last month, since which time I have commenced my labours, which the coronation festivities had prevented taking place so soon as I intended. On the 23rd of June I administered confirmation to 120 young persons; on which occasion I was attended by eight clergymen, and the two presidents of the French Protestant consistories, in their robes. The representative of Mr. W——, who is at Tours, read the prayers; the chaplain to the embassy preached a sermon on the occasion; and a third clergyman read the *preface;* so that as many ministers as possible were united in the service. After the confirmation, I addressed the clergy and the young people confirmed; and I have great pleasure in assuring you that the whole ceremony was conducted in the most orderly and solemn manner. There was a very large congregation, both English and French, all of whom were very attentive, and seemed to be much affected by the service. On the Sunday following, I preached a sermon for the benefit of the British Charitable Fund, for which a collection was made of about 70*l.* The ambassador and family, Lord and Lady Strathallan and family, and many others of rank, formed part of a large con-

gregation. I have been visited by a French pastor of a Protestant congregation, who was ordained deacon and priest by a late Bishop of London, after having been educated in England. He has introduced our liturgy and services into his church at Meaux; and he is employed in correcting the French translation, and in dividing and adopting the whole Book of Common Prayer for publication and the use of French Protestants. One of the Pastors of the Lutheran Church in Paris is desirous to follow this example. I shall not forget all the *caution* which it will become *me* to observe on this occasion; but there is nothing to prevent my giving them advice and assistance in making our liturgy known. The French Protestants have an *equal right* with the Roman Catholics to regulate their discipline and mode of worship: and I feel it a duty to *temper* by sober counsel, the impetuosity of French feeling. I have therefore consented to revise our liturgy, when translated and adapted, before it be sent to the press. I should add that this English and French clergyman assured me that his *chief* object in coming to me was to acknowledge me as his bishop. From many clergymen, with whom I have conversed in Paris and Versailles, I have received similar assurances; and I have received the *most satisfactory* letters from Mr. W——, and on the part of his brother who officiates at Tours, from Caen and Boulogne, and I am in daily expectation of answers to my letters addressed to several other places.

Indeed, all parties, clergy as well as laity, appear to be much gratified by my coming hither. If any doubt of my being acknowledged still exist in the minds of former doubters, they may now rest assured that I am already fixed on a firm basis. With the blessing of God, for which I never cease to pray, I look forward to great and increasing good. The *want* of superintendence has been strongly and generally expressed to me by the clergy here, and their offers of submission and brotherly union have been made most readily and cordially. . . Permit me to repeat my earnest hope that nothing will prevent your coming to Paris, at the time proposed, accompanied, I trust, by Mr. Walker and Mr. Hook. . . Relying on the prayers of you all, and begging God's blessing upon us, I remain, Right Rev. and dear Sir, your ever grateful and obliged Friend and Brother,

"M. H. LUSCOMBE."

"34, Rue neuve des Capucines, à Paris,
Oct. 10, 1825.

"Right reverend and dear Sir,

"I take the opportunity of my son's setting off for Cambridge, to give you a little history of my late proceedings; and I know you will rejoice to hear how successfully I have visited numerous congregations of our countrymen. I am just returned from St. Omer, Calais, Boulogne, Dieppe, Havre, Caen, and St. Servan, (St. Malo's,) in all of which places I have found the most respectable

officiating clergymen, and large congregations, all of whom seemed to vie with each other in paying me respect. I have indeed met with the kindest and most hospitable treatment; and I have repeated more than once, that his Grace of Canterbury could not be more favourably received. I have administered confirmation to 550 persons. I want words to describe the impressive scenes I have witnessed in the different chapels. The novelty of the circumstance, the recollection of our being in a foreign land, and the excellent arrangements made by the different clergymen, all tended to excite the most solemn and delightful feelings. I am sure that the most sincere acknowledgments have been made by every clergyman and congregation that I visited. A visible church is now formed of our countrymen in France; and with God's blessing, (for which I beg a continuance of your prayers,) may be productive of incalculable blessing to thousands. The most timid may now lay aside his fears. I have laid a foundation, upon which I may quietly, and uninterruptedly, raise a superstructure. I continue to receive from our ambassador, and Lady Granville, the most gracious and kind marks of attention; and I am about to establish a *national* school, for the poorer children of our countrymen, under their immediate patronage. I have preached three times in the ambassador's chapel. In short, every thing looks well; and I have only to pursue the path of discretion, in which, I trust, I have hitherto walked. . . .

I am ashamed to plead haste; but since my return, I have written to every clergyman whom I have visited; and now I am endeavouring to send *numerous* letters, by my son to England.

"I remain, Right reverend and dear Sir, with fervent prayers for your health, and happiness here and hereafter, your ever obliged and sincere Friend and Brother,

"M. H. Luscombe.

"P.S. Bishop Hobart spent a day with me here, just before I set off on my visitation. We conversed much on the object of my mission here, &c. He seemed *delighted* with all that I told him.

"The Right Reverend Bishop Low."

Alas! that such a brilliant prospect should so comparatively soon have been overclouded, and that such prudent resolutions should in any degree have been departed from. In December of the same year occurs a letter from which the following incident appears worth recording:

"I have little to make known to you besides my journey to Meaux and neighbourhood. The circumstances which attended that journey will, I hope, be interesting to you. M. Sabonadière, the Protestant pastor at Meaux, and in English orders, whom you saw at my last confirmation, intimated to me the wishes of himself and consistory that I would consecrate their new church, at Nanteuil, about a league from Meaux. The 4th of last

month, being the king's fête, was fixed for the purpose. I left Paris, accompanied by Dr. Jarvis[4], Mr. Brereton, (formerly of St. Servan,) and Dr. Peneyvère, a Swiss, and in American orders; and these gentlemen attended me also from Meaux to Nanteuil, where we arrived in our robes, and were received at the gate of the churchyard, by M. Sabonadière and another French pastor, who joined the procession, and we walked directly to the Communion Table, through a double line of Frenchmen, who were singing most lustily the 24th Psalm. I placed myself at the table looking down the church, with Dr. Jarvis and Mr. Brereton and the French pastors, at the north and south, and the consistory arranged around. Dr. Peneyvère went to the desk; I then commenced *our* Consecration Service, in French; Dr. P. read the lessons appropriated, and the commandments, to relieve me a little; Dr. Jarvis and Mr. Brereton read the Epistle and Gospel, and M. Sabonadière preached a very good sermon on the occasion. The church is built of white stone, of the Doric order; with portico and colonnade, and steps; it conveniently contains 600 or 700; but it was supposed that twice the former number crowded into it, and around the door. Perhaps 200 *Romans* were present. Nothing could exceed the earnestness to witness the ceremony; and I received, from old and young,

[4] An American clergyman, son of the former Bishop of Connecticut, and afterwards a correspondent of Bp. Low.

every mark of respect and attention. . . It was very striking, to see an English, American, French, and Swiss minister, officiating in the same church, and all in episcopal orders."

In 1830, Bp. Luscombe alludes to his reception by the Duke and Duchess of Clarence, in the September of the previous year, when he preached before them at Dieppe, and dined with their Royal Highnesses, by whom he was treated with much consideration, and kindly invited to Bushy. The Duke appears on this occasion to have endeavoured, in a marked manner, to express his recognition of Dr. Luscombe's episcopal rank, addressing him, always, as "My Lord;" and when assured by the Bishop that he had no right, and made no claim, to the appellation, he replied, "You know my relative situation to the throne: and *I* will never address you otherwise."

Soon after the Duke of Clarence had succeeded to the throne, in 1830, Bp. Luscombe being in London, received an invitation to the Pavilion at Brighton, where he remained from Saturday the 4th of August until Tuesday. Here also, the King received him in the same style: "He began then," says Bp. Luscombe in a letter to Bp. Low; "How do you do, *my lord?* I am very glad to see *your lordship,*" emphatically and evidently on purpose. Thus he and all the royal family and their guests addressed me on all occasions; so that I am now duly styled "my Lord,"—an appellation which,

without affectation, I value infinitely less than *Bishop;* but in the eyes of the world, I shall be more regarded; and thus probably be more listened to, and my ministry more respected. The King received me, alone, most graciously, for half an hour. At dinner he paid me singular attention, as did the Queen, the Duke of Cambridge, the Princess (Elizabeth) of Hesse Homberg, and the Princess Augusta, all of whom well remembered me, and talked of past times, of my having preached twice, *thirty years ago!* before the royal family, at Weymouth. The next day, I preached before them all: the Bp. of Chichester (the diocesan) gave the blessing. At dinner, the King placed me by the side of the Princess of Hesse Homberg, who sat next to him; so that, when the ladies retired, I was next to His Majesty. After divine service, the Queen sent for me, and I conversed with her tête-à-tête, a quarter of an hour. She showed me a *very* large and beautiful miniature of the King, a copy of which she said should be made, and she would give it me. On taking leave, the King said, "Whenever you come to England, I shall be very glad to see you. Make your first visit to me." The Queen said nearly the same, and added, "I shall not forget my promise."

Subsequent letters are interesting; but scarcely could be introduced here, as being less directly associated with the mission itself, Bp. Low's active part in which seemed to justify these details of its early procedure. Trials, and afflictions of no com-

mon order overtook Bp. Luscombe: and his correspondence narrates the sad story of the successive loss of his children, till he writes himself "childless"—the increasing difficulties and disappointments of his position, after some years of apparently settled prosperity—and other troubles, intermixed with particulars of his doings, which in a narrative of his own life, might well have found a place.

Allusion was made in one of the preceding letters to Bp. Low's visit to Paris; and this incident must not be altogether overlooked. He had promised, it appears, to pay Bp. Luscombe a visit, as soon as practicable after the consecration of the latter. In Feb., 1827, he was again reminded of his promise, and urged to fulfil it. "It is my intention," says Bp. Luscombe, "to administer confirmation in this church, early in June next. About that time our Annual Sermon for the benefit of the British Charitable Fund must be preached. I shall be rejoiced to hear that you can visit us at that time, and that you will favour us by preaching the sermon. I have preached twice on this occasion; and I shall now hope to read the service, before your sermon."

This request was afterwards repeated officially by the Committee of the Charitable Fund; and Bp. Low accomplished the journey in the summer accordingly. His reception at Paris was highly gratifying to him: he "had the satisfaction," he says, "of being received and recognised as a bishop

of the Church of Christ," and in that capacity he was invited to the palace of the embassy on more than one occasion, and treated with the distinction due to his order, not diminished by the fact of his being a bishop of a poor and dis-established Church. I remember his telling me a characteristic trait, in connexion with his first visit. Bp. Luscombe proposed to take him to the ambassador's dinner in *his* carriage. "No, Sir," said the bishop: "I will go in a carriage of my own. I will not let it be supposed that a Scotch bishop must even be dependent on a friend for the use of a vehicle." "I did this," he said, "not for the indulgence of any vanity; but to avoid lowering the respectability of my office. I am called penurious: and so perhaps I am, in expenses for my own enjoyment, because I do not require, or enjoy any thing more than plain things. But I have always made a point, on principle, of not sparing any thing where the credit of the Church, or the maintaining of my proper position, required expenditure." And recurring again to this subject, he said, "If I am penurious, it is rather, I think, in little than in great things. I do not mind spending pounds, but I feel a sort of instinctive propensity to take care of the *pence. Perhaps this has enabled me to give away many more pounds than I could have done otherwise.* I am something like the late General Scott, who lived formerly in this neighbourhood. He could part with hundreds, but was very careful of 'bawbees.' One day walking along the

Strand, in London, he saw a halfpenny in the mud: and he stooped and picked it up: and having rubbed it one side after the other against his clothes to clean it, carefully put it in his pocket. A ragged urchin who had watched all this, ran up, and cried, 'Please, Sir, give *me* the halfpenny.' Looking at him with great self-satisfaction, and as if a little astonished at his impudence, the general coolly said, 'Gang and find ane for yoursell!' and walked on. I must confess to have a sympathy with him for taking care of the halfpennies: perhaps I might not have carried it so far, though."

During his stay of some weeks in Paris, Bp. Low occupied himself diligently in seeing all the most notable objects of interest in that most attractive capital. He also took part in various services of the church, on two following Sundays, in conjunction with the Bishop of Ossory, and Bishop Luscombe;—presenting, as he remarks in a letter to the Rev. Duncan Mackenzie, a "very uncommon spectacle in the popish city of Paris,"—three Protestant bishops officiating there at the same time, in the same church; and especially, according to request, he preached the sermon in behalf of the British Charitable Fund, in the church of the Oratoire, on Sunday the 24th of June. The thanks of the committee "to the Right Reverend the Bishop of Ross and Argyle for his excellent sermon" were officially presented to him on the following Tuesday in a document signed by their

chairman and secretary; and which I find amongst his papers, together with some other reminiscences of the courtesies shown him in the highest quarters, of which, as well as of his tour in general, he retained even to the last a very vivid and pleasing recollection.

One of the latest letters from the Earl of Kellie to Bp. Low begins by allusion to this visit; and, as exhibiting the intimacy and esteem in which he was regarded by that nobleman, the publication of part of it may be excused.

"Cambo, 19th July, 1827.

"My dear Bishop,

"Yesterday I had the pleasure to receive your welcome letter of the 9th from Paris. We were longing to hear from you. I am glad to observe that you were received with so much attention in Paris, particularly so by our ambassador. It appears that you lost no time in visiting and seeing every public place. I have little local news to give you. [Yet not a little familiar detail here follows.] My dear Lady Kellie continues much as you left her: no worse: she takes her airings as usual. She sends you very kindest regards and best wishes. I remain, as ever, my dear bishop, yours with great regard,

"KELLIE."

Not long after, this staunch friend of the bishop and of the Church was removed by death; and the

title passing to another branch, and the family mansions being deserted, his death left a blank in that corner of Fife which has never been supplied, and has never ceased to be felt.

CHAPTER VIII.

CORRESPONDENCE WITH AMERICAN CHURCH—BP. KEMP, OF MARYLAND—DEGREES CONFERRED ON SCOTTISH BISHOPS —BP. JOLLY'S LETTER OF ACKNOWLEDGMENT.

Bishop Low's interest in the American Church, and his correspondence with bishops and clergy of that communion, have been already dwelt upon. On the publication of the charge previously alluded to, a copy appears to have been sent at least to some of the transatlantic prelates: and the receipt of it was thus acknowledged by Bp. Kemp, of Maryland, with whom a pretty frequent correspondence ensued:—

"Baltimore, Maryland, Jan. 23, 1825.

"Right reverend and dear Sir,

"I received a few weeks ago a charge delivered by you to the clergy of the diocese of Ross and Argyle, on the 18th of June, 1823. To you I presume I am indebted for this very handsome and interesting publication. The whole was truly valuable to me; but I was particularly gratified to find that you mentioned the Episcopal Church in

America in terms equally kind and correct. I am highly pleased to find that the long depressed Episcopal Church of Scotland begins to be viewed in England with such consideration as yields ground of hope that the day is not very far distant when she will rise to her true condition. So interwoven is the civil constitution with the *Presbyterian* Church, that it may require a long time and some favourable junctures to disentangle it from the state. But the Episcopal Church being truly apostolic in her government, truly scriptural in her doctrines, and possessing a liturgy to which there is nothing equal in the Christian world, will shine as a *light*, and maintain the primitive character of the Christian Church. In the United States our Church is rising and extending rapidly. We have now ten bishops and about four hundred clergymen [1]. We have lately established a general theological seminary for the education of our ministry; and although this has met with some opposition, yet it is daily gaining strength and reputation. The dissenters have lately adopted a new mode of opposition to the Church. A few years back the presbyterians laboured hard to produce a belief that Parity, as they called it, was the apostolic government of the Church of Christ. They now admit that all churches are equally correct; and of course methodists, baptists, and presbyterians mingle together. This will unquestionably result

[1] In 1855, there are 32 bishops, and about 1550 clergy.—Ed.

in the elevation and extension of the Church, for instead of a real union this will produce a greater multitude of schisms; and people of peaceable dispositions and religious habits will take refuge in the Church. We are compelled to say, however, although with extreme regret, that we have some trouble with our own clergy. As in England we have some men who are not contented to suffer little variations of opinion to rest in peace, but they assume party names, and party distinctions. This I trust will be greatly corrected by our general seminary. A large portion of our clergy will spread over the country, educated in the same manner, and united by early association and kind affection. With the state of the Church in England I am pretty well acquainted, because I take two magazines, one belonging to one side, and another to another: the Christian Remembrancer and the Christian Observer. I lament exceedingly that I have never been able to procure a publication, that would give me a correct view of the Episcopal Church of Scotland.

"With the most sincere brotherly affection in Christ, I am, &c. &c.,

"JAS. KEMP."

One use to which Bp. Low turned his increasing influence in America was, to request honorary degrees for some of his episcopal brethren who had not been thus decorated. Did this in the slightest degree implicate the scholarship of those prelates,

no allusion to the subject would have been here made: but this is far from the case. The bishops in Scotland of that day were all, or nearly all, indigenous, and principally educated in Scottish universities. Of course they could neither seek, or accept, if attainable, *theological* degrees from presbyterian colleges: and it had not then become customary for Oxford to extend this honour to Scottish prelates not actually educated there. Many therefore have remained untitled; but not the less deserving of the distinction. The "extensive learning" of Bp. Jolly, for instance, was readily acknowledged by English clergymen most qualified to estimate it: and no one can inspect the numerous and ponderous tomes which constituted his library, and observe how thoroughly every volume is annotated by his own hand, without being convinced that his reputation for classical, and especially for patristic knowledge, was one thoroughly well earned and deserved. Entirely without their knowledge, therefore, Bp. Low applied to the Bishop of Maryland to use his influence in obtaining degrees for two of his brethren so circumstanced. The result was thus communicated:—

"Baltimore, August 22, 1826.

"My right rev. and dear Brother,

"I have now the pleasure to communicate to you the result of my applications for honorary degrees for the Bishops of Dunkeld and Moray. I believe I mentioned to you in a letter last spring,

what course I had determined to pursue, with a view to render the business more respectful on our part, and to give to these prelates, and also to the Church of Scotland, a testimony of gratitude and brotherly affection. In both cases, my success was complete, and accompanied by circumstances truly gratifying. The venerable and excellent father of the American Church, Bp. White, obtained from the university of Pennsylvania, by an unanimous vote of the board of trustees, the degree of D.D. for the Bishop of Dunkeld. . . The degree for the Bishop of Moray was procured by the kindness of Bp. Brownell from Washington college in Connecticut, the only pure episcopal college in the United States. The vote in this case, too, was unanimous. In his letter on the subject, the bishop says, 'As the degree was conferred at your instance, you will probably take pleasure in communicating the information. I shall avail myself of this occasion to present my respectful compliments to the bishop.' . . With most sincere prayers for your individual happiness, and for the prosperity of your Church, I am, &c., yours in Christ,

"JAS. KEMP."

The communication of his proceedings, and the result, produced from Bp. Jolly so characteristic an acknowledgment, that I cannot withhold it.

"Fraserburgh, Nov. 14, 1826.

"My very dear right reverend Brother,

"Never any thing more astonishingly surprised me than the communication of your letter, ever kind, but in the present instance extravagantly so. When, during that short dream of pleasure which dear Mr. Hook brought me by his delightful visit, the relish of which I shall ever retain, he and I were talking of you and your exertions, he wound up our eulogy by an expression that was quite *new* to me: 'Bp. Low is a *house*[2].' A large house indeed you are, well furnished, and completely occupied: but how you could have thought of widening your dimensions by crossing the Atlantic to Maryland, seems to me a tale of fairyland. But to be serious, I am quite abashed and silenced by the exorbitant honour conferred upon me, towards which you have been the 'primum mobile;' and I am really at a loss how to make my acknowledgments through the several gradations, where they are most justly due, and to be paid with utmost respect. Yet to appear unfeeling by being totally silent, would be still more shameful than to err in manner, and would be altogether intolerable; and therefore I will make the attempt in the best way that I can. Your reverence I will take in my own hand, knowing

[2] Bp. Low annotates this as follows: "A wrong hearing in the good man, in taking *house* for *host*." Considering the use made of it, we cannot regret the mistake.

that your goodness will give me credit for honest intention, where for a time I fall short. The unexpected honour (which I should not have known how to accept if my worthy brother and neighbour had not equally shared with me) to me personally can serve only to humble me, under the sense of my own emptiness; but the gratuity, on my side altogether unmerited, is consolatory as an act of courtesy and intercourse between Churches so similar in many respects. Indeed, I think with peculiar pleasure of the flourishing state of the American Church, and was very glad to read in the last letter which I received from our dearest D.D. that he had written to the admirable Bishop of New York, with desire to cultivate correspondence. His pious zeal, which seems to pervade the whole laborious body, is truly animating. . . . The accounts of our amiable and excellent brother on the other-hand Continent, given in the "Hampshire Telegraph," Nov. 6, yield great joy. His doings (God preserve and prosper him) will soon undeceive misinformed people.

"Accept my very warm congratulations upon the return of this happy day[3], of which for the good of the Church may you see many anniversaries, with continual increase of joy! I beg the continuance of your good prayers, my very dear right rev., for your most affectionate brother and wonderfully obliged humble servant,

"ALEXANDER JOLLY."

[3] Anniversary of Bp. Low's consecration.

CHAPTER IX.

SYNOD OF LAURENCEKIRK, 1828—BP. JOLLY AND BP. LOW OBJECT—ADOPTION OF THE TERM "PROTESTANT," AND BP. JOLLY'S REASONS AGAINST IT—DEATH OF BP. SANDFORD, OF EDINBURGH—ELECTION OF BP. LOW'S EARLY FRIEND, DR. WALKER—THE ONE MISUNDERSTANDING BETWEEN THEM.

About this period, the Primus, Bp. Gleig, had resolved to effect his long-cherished purpose of calling a general Synod to revise and consolidate the canons of the Synod of Aberdeen. To this proposal, Bp. Low, in conjunction with Bp. Jolly, had been always decidedly averse: fearing the influence of some restless parties, desirous of innovation; and dreading also the effect generally of the appearance of a want of stability, when the constitutional laws of the Church were so often exposed to alteration. His visit to Paris in the year 1827 appears to have delayed this purpose for another twelvemonth: since, in April of that year, Bp. Gleig writes: "S—— informs me that Bp. Jolly will not attend: and that you are immediately going abroad, and not to return before August. I have certainly no wish to hold a Synod

in the absence of you and Bp. Jolly, for I am certain that no good *could*, and that some evil *might* be done in so mutilated a convocation. Be so good, then, as inform me *quamprimum*, if you really be going abroad: and if such be the case, when you expect to return. I had intended to convoke the Synod in the week before the triennial meeting of our Friendly Society; but I certainly shall not convoke it at all, if you cannot be present."

But notwithstanding these objections, the Synod was convoked, and met in the following year, 1828, at Laurencekirk, without the presence of the two bishops alluded to; whose objections to some of the proceedings, and the evident overlooking of some important matters, caused yet another Synod to be convened at Edinburgh, in 1829, "when all the members of the Episcopal College attended, and finished the revisal of the canons, for the internal regulation and discipline of the Church."

At this Synod the title "Protestant" was prefixed to the designation of the Scottish Episcopal Church: the relinquishing of which again at the general Synod of 1838, was regarded by opponents as indicative of Romanizing tendencies, as if the Church had always previously been so called, and as if a *change* in views and doctrine had caused it to be then dropped. Bp. Jolly's objection to the assumption of that epithet, which no doubt conveyed the opinion of most, or all, of those who subsequently expunged it, was founded, not upon a leaning to popery, but upon the high ground of the catholicity

of the Scottish Church, in her repudiation of the Romish claims, as well as in her disapproval of modern innovations. In a letter to Bp. Low, of Nov. 10, 1828, referring to the newly promulgated revised canons, he says: "I would have humbly objected to the prefix of *Protestant*, which implies, and seems to admit, that there is *another Episcopal Church* in Scotland, under a different denomination; but we acknowledge no other, whether from *Rome* or Geneva; and therefore, it appears to me that it would have been more dignified—more suitable, I mean, to the honour which we claim in our Lord's name,—to have kept our Church's title as it stood before, simply, without seeming to divide or compound with any. This, however, is but a trifle, easily to be yielded." [That is a strange way of *leaning to Rome*, which ignores her claims even to *recognition!* How different are men's real motives, very frequently, from those which are *attributed* to them!] "But I see other things, which I think of more serious consideration, and must wonder that they so readily found their way: but indeed they are matters only under consideration still. . . . Our circumstances seem to require very great wisdom (Lord mercifully guide us by his light and grace) to extricate us out of a very perplexing dilemma."

Some of these points were rectified at the ensuing Synod of 1829; others still remained for revision at the subsequent convocation of 1838.

The death of Bp. Sandford, of Edinburgh, in the

beginning of 1830, was a circumstance of deep interest to Bp. Low, not only by depriving him of a valued friend of long standing, but as leading to the elevation of one still older and more intimate. Dr. Walker had some time before resigned his share of the pastoral charge of St. Peter's, in order to devote himself exclusively to his duties as professor of divinity. His learning, piety, and urbanity, had secured to him such a degree of respect and esteem from his clerical brethren, as well as from all who knew him, that he was immediately elected successor to the deceased bishop, by unanimous consent, with only a *fear* lest the state of his health, which had long been delicate, might induce him to decline the honourable but difficult position. Dr. Russell thus writes to Bp. Low on the 26th Jan., 1830:—

" . . The main subject of conversation among churchmen at present respects the decease of our late ordinary, and the election of his successor. Of course there was but one opinion amongst us in regard to the person who should be asked to fill the vacant see; and fortunate it was that Dr. Walker found it consistent with his health and plan of life to accept the offer of the suffrages of his brethren in Edinburgh. . . The funeral of our late diocesan was solemn and rather stately. The day was favourable upon the whole; but I really feared that the necessity of standing among snow bareheaded, while the latter part of the service was read at the grave, would have a serious effect upon

the professor (Dr. Walker), who was far from being well that day, and who, I apprehend, has not yet quite recovered his wonted elasticity of spirit."

His election was thus communicated to Bp. Low by Dr. Walker himself:—

"Edin., 11th Feb., 1830.

"Yesterday was a day of much occupation and excitement; and even to-day, I have not time to enter at length into particulars. We met yesterday at prayers at eleven: and adjourned thereafter to the vestry, a very goodly company. . . The dean in a very neat discourse paid a tribute to the deceased bishop; gave a very graphic description of the last election, and of the then state of the diocese contrasted with what it now is, said a great many handsome things of myself, and finished by proposing me. Mr. Alison rose and seconded the motion with much feeling and kindness; and concluded by saying, 'But I hope we are not to proceed to call over the names: let us carry this election as we ought to carry it, not with unanimity only, for of that there is no doubt, but with acclamation!' And so it was. . . Altogether, though it was indeed a day of great excitement to me, it was a day of great gratification. The cordial feeling of kindness from all, exceeded every thing I could have conceived: and very far indeed all which I expected. . . My most earnest wishes, and my most fervent prayers to God, are, that I may be enabled so to act as not to disappoint the hopes

which have been expressed; and so as to carry with me the aid and countenance of my brethren, who have exhibited a confidence in me so much beyond my expectations.' . That I may not lose the carrier, I must now conclude by subscribing myself,

"Your ever devoted

"James Walker.

"To Bishop Low."

It may be easily supposed that in this event Bp. Low felt a high degree of gratification. In a letter of the 20th Feb. he alludes to it, to his friend Alexander Mitchell, Esq., of Bath, in the following terms:—

"Good Bp. Sandford's death, many of us were apprehensive might prove an embarrassing event, as to the choice of a fit person to administer the affairs of that very important diocese; but all our fears have been completely quieted by the election, and intended consecration of our admirable friend, Dr. Walker, towards whom on the present occasion the feeling has been deep and universal, both among the clergy and laity. The election was not only most unanimous, but attended by circumstances more pleasing and respectful to the elect than I could have anticipated. . . My visit to Bath was indeed a very disappointing, and a very melancholy one; as, on my arrival at the hotel, I was, upon inquiry, told that the excellent Archdeacon Daubeny had died just two days before; and I

found you and Mrs. Mitchell gone to Scotland; and thus my chief, and indeed sole purpose of going to Bath, was sadly disappointed. . . Be assured that I am, with much esteem,

"Your very sincere and very faithful servant,

"DAVID LOW."

Dr. Walker was consecrated at Stirling, on the 7th of March; Bp. Jolly, with an earnestness which overcame the difficulties of travelling so far at his age, and at such a season, coming down expressly to take part in the solemnity, together with Bishops Gleig, Skinner, and Low. The sermon preached on the occasion by Dr. Russell, was published, under the title of "The Historical Evidence for the Apostolical Institution of Episcopacy," and has gone through several editions.

In writing to the Rev. D. Mackenzie, Inverness, Bp. Low also alludes to the satisfaction which his friend's elevation had given:—

"For the last two months and more I have been a good deal tossed about, having had to go to Edinburgh and Stirling, to be present and assist at Bp. Walker's consecration: and after my return home from that solemnity, I had, in conformity with a long-standing promise, to visit the Isle of Bute, where I did duty two Sundays in a drawing-room, and administered the communion to about twenty most respectable persons, by all of whom I was received with the most kind and respectful hospitality. . . My great desire is to establish

a chapel in Bute, and I do not despair of accomplishing that object. . . Bp. Walker has now commenced his primary visitation tour, which will be more complete and interesting, and, I may add, useful, than any since the Revolution; and there is no instance of an elevation having given such unqualified satisfaction, both among clergy and laity, as that of my dear respected friend and brother. But the approbation is not confined to Scotland; it has also been openly and generally expressed in England, and by none more than by the Bishop of London, who wrote on the occasion to our new bishop, and 'hoped that, though a stranger to Bp. Walker, he would not refuse his hearty congratulations on his elevation to a dignity to which he had been previously designated by public opinion.' "

This general satisfaction was the natural result of the elevation of a man whose character was in every respect such as to conciliate affection, while it commanded respect. As a writer in the "Edinburgh Courant" remarked, in a notice of the bishop after his death, in 1841, "he had been long respected, not less on account of his public station, than for the influence of his character as a private individual. . . . Bp. Walker taught by example as well as by precept; and those who knew him best will ever have the highest opinion of his character, and particularly of that rare consistency between profession and practice which showed that the former had its seat in the heart. He was beloved by his

friends, highly respected by the clergy under his inspection, and venerated by the whole body of the Church over which he presided." It is a proverbial truism, "Show me a man's *friend*, and I will tell you his own character:" and assuredly it throws no small light on that of Bp. Low, that so strong, endeared, and unbroken a friendship endured between him and the subject of this well-merited eulogium, from the days of their youth down to the very period of death. Once only, (so late as 1836,) in the protracted, intimate correspondence that passed during that long interval, have I discovered any symptom of misapprehension, or interruption of the most perfect unanimity of feeling: and then its effect is alike touching and honourable: "Amantium iræ amoris integratio est." And as the misunderstanding was a very simple one, and easily rectified,—a difference of opinion as to the propriety of a public measure,—it can be no breach of confidence to allude to a circumstance which drew from Bp. Low such a remark as the following, putting as it does in the strongest light the affection and the candour of both:—

"My dearest and never-to-be-forgotten, beloved Friend:

"Your letter of this morning has affected and agitated me even to tears: for so far from *taking* offence, it was I who feared, and felt, that I had *given* offence. In returning the copy of the ——, you said, 'that you rejoiced to be free from

all responsibility:' an expression which I interpreted as a direct disapprobation or censure of my proceedings; and which had the tendency of confirming my resolution to retire from all concern in the public business of the Church, as being something worse than unfit for it: for without *you*, what could I have ever been in the Church? and without *you*, what can I yet be in it? With the above most sincere and honest declaration, I trust this subject will be closed for ever. . . Trusting to your pious remembrance of me, as you have mine daily, I am ever, yours, with the most affectionate regard,

"DAVID LOW."

As there had been no *previous* symptom of disagreement between these two life-long friends, so is there no subsequent one to be found in the correspondence of the few remaining years of Bp. Walker's valuable life: and it is a source of deep satisfaction to trace, in such a friendship, the truly Christian and amiable characteristics, on both sides, by which alone it could have been so long sustained.

CHAPTER X.

VISIT TO DR. HOOK AT COVENTRY—RECEPTION THERE—ACQUAINTANCE FORMED WITH ENGLISH CLERGYMEN, OF ESSENTIAL BENEFIT TO THE CHURCH—BP. JEBB'S REMARKS ON THIS VISIT AND ON THE SCOTTISH CHURCH—CORRESPONDENCE RESULTING FROM VISIT—TESTIMONY OF RESPECT FROM LAITY OF DIOCESE—PUBLIC DINNER TO SIR R. ANSTRUTHER.

Since the commencement of his acquaintance with Mr. Hook, at the consecration of Bp. Luscombe, that estimable clergyman had repeatedly urged Bp. Low to pay him a visit; not merely for the gratification of his own circle, and of the bishop, but because he hoped, by introducing him to a number of clerical and other friends, to excite an increased interest in the Scottish Church, and to promote its welfare both by their pecuniary assistance and their influence. During the life of Mr. Hook's most excellent father, Archdeacon of Huntingdon, and afterwards the Dean of Worcester, this visit had been projected; but various causes concurred to delay it; when, in 1828, that dignitary was cut off at the early age of fifty-seven,

having but for a short period enjoyed the honour and advantages of his position. "To our fathers and brethren in the north," writes Mr. Hook to Bp. Low, in acknowledging a letter of condolence on his father's decease, "he was a firm and steady friend; so he has proved himself in more instances than you can be aware of: and so he would have proved himself still further, had it pleased God to have granted him a few years to enjoy and use that prosperity which he was just permitted to taste, and no more. . . How different will your visit to England be, to what it would have been, had my dearest father been spared to us! He would have received you as the bishop of a *poor* church *ought* to be received by the dean of a *rich* one. But all this is over: and you must be content with the humble fare, but hearty welcome, of a country curate at Moseley. . . All our family feel truly sensible of your kindness and sympathy, and we commend ourselves to your benediction and prayers, especially, my dear right reverend Friend,

"Your dutiful Son in the Lord,

"W. F. Hook."

The intended journey, however, was still further delayed; and in the mean time Mr. Hook was advanced to the vicarage of Trinity parish, Coventry, where, at length, the bishop paid him his long-promised visit in the summer of 1833. In anticipation of it, Dr. Hook requests such a previous notice, that he might be disengaged, and have all

things prepared for his proper reception. "I dined yesterday," he remarks in a letter to Bp. Low, "with my old and honoured friend, Judge Park, who is always deeply interested in every thing that relates to your communion. I told him, with some complacency, that I was expecting a visit from your reverence; when he reminded me of the iniquitous act of parliament, which prevents your doing duty in England. I replied, that I should elevate a seat within the rails of the altar for the bishop; and though the state might *silence* him, the Church should receive him with the same episcopal honour as she would offer to our own diocesan." "You will be received in this house by as firm and true a body of the clergy as any in England, many of whom are devoted admirers of your Church,—some, indeed, made so by me, for I speak of my visit to the Scotch Church wherever I go, and I have lent all the books bearing upon your history to the right hand and to the left. . . I am sorry your visitation took place this year, as there is a chance of my visiting Scotland next year, and I intended to remind you of your promise of taking me as your chaplain."

Accordingly, Bp. Low was received at Coventry with all the honour the clergy had it in their power to show him; and this not merely out of respect to his personal character, but, especially, as the representative of a sister Church, which they regarded as not only unjustly dis-established in its own coun-

try, but as still more unjustly debarred from active communion with the English Church. Their sympathy and esteem for a depressed branch of the Anglican Church found vent in the respect publicly offered to one of her indigenous bishops. At the celebration of Divine service in the noble cathedral-like parish church, the bishop was assigned a place in the chancel; although, of course, this being before the act of 1840, he could take no *ministerial* part in the worship. A public dinner was also given him, at which all the clergy of the neighbourhood attended, to offer him the homage of respect. Nor did this visit result only in these gratifying, but still personal, testimonies of kindly feeling. Acquaintances were there made, which I find, from subsequent correspondence, to have been of substantial benefit to the Scottish Church, as well as of permanent comfort to the bishop. An interest was excited, as had been hoped, amongst many influential men, whose knowledge of the sister communion had been rather theoretic than distinct. Several of these, hearing the bishop's graphic accounts of the romantic scenery, and the primitive manners, to be found in the extensive country throughout which his visitations of his simple and scattered congregations led him, applied to him for permission to attend him on those occasions in the capacity of chaplains: and consequently, in his subsequent visitations he was accompanied sometimes by one, sometimes by more,

English clergymen, who, becoming thus personally acquainted with the actual condition, and aware of the wants, particularly of the Highland congregations, returned home, not merely deeply interested in what they had seen, but earnest in their resolutions to exert their influence in raising funds to provide for the maintenance and increase of the Church's labours in those remote quarters. The extent to which these interviews were effectual of such results, appears in the bishop's memoranda of receipts and expenditure for the diocese [1], which, before the establishment of the Church Society, exhibit an untiring, unfailing energy on his part, and an equally unfailing generosity among the friends whom he had thus been mainly instrumental in enlisting as benefactors to the Church. Interesting evidence of this influence will appear in some of the correspondence to which it gave rise.

This visit to England, therefore, had more than private gratification to warrant its notice in the life of the bishop. Its effects on the material welfare of the Church, by raising up friends, many of whom still continue their active interest in its prosperity, entitle it to a record. Yet in reference to himself, I could scarcely omit the mention of him and of our Church, which this incident elicited from the venerable Dr. Jebb, Bishop of Limerick, to whose chaplain Dr. Hook had described the interesting occurrence. It appears to have been one of

[1] Penes me.—Ed.

the last letters written by that devout and heavenly-minded prelate; and may therefore be read with interest as a whole.

"My dear Sir,

"I have just seen your letter to our friend, Mr. Forster; and cannot resist the desire of saying, that, thank God, I am in a fair bodily (though of course decrepid) state of health. But my mind, I thank Him more fervently, is unclouded. And, even now, I have a prospect of more continuous delightful labour than I have enjoyed for thirteen years back. All that you say about good Bp. Low, is, to me, deeply interesting. Ever since I was able to think on the subject, I have thought with reverence of the non-established episcopacy of Scotland; and my old feeling has certainly not been diminished by recent and passing events. Assure yourself of my undiminished interest in yourself and Mrs. Hook. To whom and to you I venture to give a bishop's blessing, and am, my dear Mr. Hook,

"Your obliged and affectionate friend and servant,

"JOHN LIMERICK.

"To the Rev. W. F. Hook."

Mr. Forster, the bishop's resident chaplain (the very learned author of "Mahometanism Unveiled," &c., and afterwards the biographer of his revered patron), in enclosing this letter to Dr. Hook, added: "I do indeed congratulate you on your

entertainment of 'an angel[2]' of the Church of Scotland, not 'unawares,' in the person of Bp. Low. With respect to that venerable portion of our hierarchy, I need hardly tell you, my feelings entirely coincide with the bishop's."

From the correspondence immediately resulting from this association with so many English ministers, I cannot withhold the following extract from the letter of a very eminent clergyman of that Church, who continued long after a correspondent and friend of the bishop. It is a sample of the evidences of the respect and esteem which he had secured by his intercourse with them.

"Right Rev. and dear Sir,

"Our mutually esteemed friend, Mr. Hook, was kind enough to favour me with a sight of your delightful letter dated from Pittenweem, which I assure you I read with extreme pleasure. I am happy to find that you have been restored to your native land in health, and returned into the bosom of your revered Church with renovated spirits: and it would be, I am sure, a subject of gratification to every one who had the pleasure to become known to you in these parts, to believe that our climate had conduced to the former benefit, or that any attentions on the part of our Christian brethren had in any degree contributed to the latter. I am sure that I am not unwarranted in declaring to

[2] Rev. ii. 1, &c.

you, that a strong feeling of interest, a zealous spirit of Catholic communion, is cherished here towards the sister Church; and I can bear certain testimony to the frequent, and kind, and most respectful mention of *him* whom all parties were delighted to welcome as the representative of that truly apostolic community. I sincerely pray that the labours in which you are engaged may prosper under the hand of the Almighty, so that many successive summers may find you presiding with equal efficacy, and with equal personal comfort, over that portion of Christ's fold of which He has called you to be the overseer. . . I request you will pardon whatever in this may appear presumptuous in an humble presbyter addressing his spiritual superior, and beg with every respectful and friendly regard, to remain, Right Rev. and dear Sir,

"Yours faithfully and sincerely,

"———."

If the bishop was thus honoured abroad, he was not without marks of affectionate respect at home. When about to make his episcopal tour of his diocese in 1832, he had appointed the clergy to meet, for the purpose of visitation, at Fort William. This purpose becoming known to the principal laity of that district, they determined on availing themselves of the opportunity of showing in some formal manner their esteem for their diocesan. Whatever may be thought of the particular method of fulfilling their intention, there can be no doubt,

after perusing the following letters, of the feeling which animated them.

"1st May, 1832.

"Right Reverend Sir,

"Having learnt that it is your intention to hold the visitation of your clergy this year at Fort William, we are desirous to take that opportunity of testifying the respect with which we regard your office as our bishop, and the esteem we have for your private character, by being allowed to have the honour of your company, and that of your clergy, at dinner, on the day which it may be convenient to you to fix for that purpose during your stay at Fort William. We have the honour to remain,

"Right Rev. Sir,

"Your most obedient and very faithful servants."

This document was signed by fourteen of the principal gentry and military officers in that district, and enclosed to the bishop in the following private communication from Mr. Stuart of Balachelish,—a family in which he always felt great interest, and maintained most friendly relations.

"Balachelish, May 26, 1832.

"My dear Bp. Low,

"I consider myself particularly fortunate, that it has fallen to my lot to transmit to you the enclosed letter. I can, with the most perfect sincerity, assure you, it has been signed with the

greatest cordiality by every one whose name you will find attached to it. *It was the only way that occurred to us* in this quarter, in which we could in a united manner testify the respect we have for your office, and our regard for your private worth. I trust it may be suitable and convenient for you to comply with our request. . . I must mention that there is one name wanting to the letter, occasioned by a temporary absence from home of Mr. Alex. Stewart, of the Appin tribe, a gentleman of great respectability, who resides in Fort William—who, I am sure, will regret having been out of the way when any thing which he could hope would be respectful towards you was going forward. I believe it is the desire of all the gentlemen to be present at the solemnity of your giving the charge to your clergy: and I trust there will be a more crowded church than might be expected in this remote country. . .

"I have the honour to remain, my dear Bp. Low,
"Your very faithful and affectionate servant,
"HENRY STUART."

I have no record of the transactions on this occasion, but I have heard the bishop refer to it as one of the most gratifying and pleasing incidents connected with his episcopal career.

About the same period, a public dinner was given to Sir Ralph Anstruther, of Balcaskie, at which Bp. Low, as an old and intimate friend of the baronet and of his family, was present. The esti-

mation in which he was held in his own neighbourhood, by those who were perhaps least likely to be easily pleased by a Scottish prelate, is agreeably illustrated by a portion of the speech of the Rev. Dr. Carstairs, the parochial minister, who proposed the bishop's health in the following handsome terms:

"Of all the denominations of Christians in our land, none seem to have any reason to grudge our rights and privileges except *one*,—I mean the Episcopal Church in Scotland. That Church, though never *firmly* established, was at one period the established Church in our land; the clergy of that Church behold us in possession of part of those revenues which belonged to their predecessors in office; and the adherents of that Church in general are the very men from whose properties these revenues are levied; and they might have some excuse for viewing us with jealousy. But we rejoice to think that all hatred and jealousy have long passed away, and that we can look to the members of that Church as our firmest supporters. We go hand in hand, and long may we do so, equally sincere and ardent in our endeavours to promote the cause of pure and undefiled religion. I beg leave to crave a toast to the health of a venerated friend and neighbour,—a man deservedly esteemed and respected in this neighbourhood,—*The Right Reverend Bishop Low, and to the union and happiness of the Episcopal Church in Scotland.*"

CHAPTER XI.

1835, &c.—TRYING STATE OF THE CHURCH OF ENGLAND—SYMPATHY OF SCOTTISH EPISCOPALIANS—ADDRESS TO THE KING—AGITATION FOR ALTERATIONS IN LITURGY—DECLARATION AGAINST CHANGE BY SCOTTISH BISHOPS AND CLERGY—HON. AND REV. A. PERCEVAL—PRECARIOUS STATE OF THE EPISCOPAL SUCCESSION—LAST LETTER FROM BP. JOLLY—HIS DEATH—MORAY ADDED TO BP. LOW'S EPISCOPATE—INCREASE OF CONGREGATIONS—VISITATIONS ATTENDED BY ENGLISH CLERGYMEN—BENEFICIAL RESULTS—REV. A. B. CLOUGH—IMPRESSIONS ON FIRST MEETING THE BISHOP—CORRESPONDENCE.

Remote, and apparently obscure, as was his position, Bp. Low was not unobservant of the proceedings of public men, nor disposed to suffer the interests of the Church at large to suffer without exerting all the influence which he and his colleagues could bring to bear, in averting evil, or promoting good. The condition of the Church of England, as an establishment, was a very precarious one during the agitating years which immediately followed the passing of the Reform Bill. It was evidently the intention of a large and powerful party to use every effort to deprive her of her

ascendancy, and of all the benefits arising from her connexion with the State. The attack, however, was commenced upon the *Irish* establishment; both as being weaker in itself, having a large majority of the population opposed to it; and as less *immediately* affecting an institution to which the attachment of the nation in general was still too strong to tolerate its violent disruption. But it was well understood that success in their first attempt was intended only as a prelude to more determined attacks upon the English Church. The Irish agitators were principally, of course, Roman Catholics; and to appease their restless struggles, it was deemed necessary to gratify their animosity to the Protestant establishment. The first step was to abolish ten of the Irish bishoprics, and reduce the emoluments of others: to levy a heavy tax on all livings above 200*l.* a year, and to abolish first fruits. But these concessions were only received as instalments of the debt which the repeal party conceived to be due to them; and new demands were speedily made, extending to the abolition of tithe, and the consequent utter impoverishment of the Irish clergy. The clamours of the English dissenters increased in violence and urgency in proportion as they saw the Irish Church surrendered to the tender mercy of its opponents: and the whole country was deeply agitated by the struggle on the one side to cripple or dis-establish the Church, and on the other to maintain inviolate its rights and privileges. These questions came before parliament again in

the session of 1835, and Sir Robert Peel finding himself unable to resist the resolution of the House of Commons to alienate the Church funds in Ireland, resigned his premiership, and was succeeded by Lord Melbourne. This was of course considered as a favourable occurrence for the opponents of the Church, and excited corresponding dismay and anxiety amongst its friends. The bishops in Scotland considered it their duty, under such circumstances, not only to transmit a sympathizing address on the distressed state of the Irish Church to the Archbishop of Armagh, which was promptly acknowledged; but also to memorialize the King in behalf of her threatened privileges,—or rather, existence. The drawing up of this address was confided to Bp. Low, and amongst his papers I find the following draft of the document, which was transmitted to his Majesty with but little alteration:—

"We, your Majesty's most dutiful and loyal subjects, subscribing in our names, and in the name of the Episcopal Church in Scotland, beg leave to approach your sacred person with sentiments of the most profound attachment and loyalty.

"Whilst we tender our most grateful thanks for the toleration which we enjoy, in common with all your Majesty's subjects, we beg leave, adopting, as we do, the doctrine, discipline, and worship of the united established Church of England and Ireland, humbly to offer our heartfelt sympathy for that

portion of the Church which is established in Ireland: and to express our alarm, and our conviction that the threatened attacks upon the Church, if extended to England, will be attended with all the calamities of the grand Rebellion.

"Although we cannot conscientiously unite in communion with the ecclesiastical establishment in Scotland, we live on terms of perfect harmony with its ministers and members; and we regard with sincere and friendly concern the machinations which have been formed against that establishment, as well by pretended friends as by professed enemies; the principles of that branch of the Church of Christ to which we belong, having always been, and we trust always will be, to fear God and honour the King, and to meddle not with them that are given to change.

"We beg leave humbly to offer our hearty thanks for your Majesty's gracious expressions of regard and affection towards the united Church of England and Ireland as by law established, and for your royal solicitude for its protection and welfare: and, as in duty bound, we pray that it may please God to bless, preserve, and prosper your Majesty long to reign over us: and that peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations.

"We are, may it please your Majesty, &c. &c."
(Signed by the Bishops of the Scottish Episcopal Church.)

In reference to this address, Dr. Howley, the venerable Archbishop of Canterbury, communicated to Bp. Low its reception by the King in the following terms:—

"Right Rev. Brother,

"I had the honour of presenting to the King the address from the bishops in Scotland; and have great satisfaction in assuring you, that it was not only graciously received, but *particularly noticed* by his Majesty. . . .

"I remain, Right Rev. Sir,

"Your very humble servant and affectionate brother,

"W. Cantuar.

"The Right Rev. Bishop Low."

The remarks made upon it by an Edinburgh paper of that day are worth preserving, as equally creditable to the author of the address, and the writer of the paragraph. The "Edinburgh Evening Post" of April 11, 1835, says:—"This address we admire as a model of good taste in composition,—of moderation, but high principle, in politics,—and of disinterestedness in sympathy. Dissevered from all the temporalities of the Church, the venerable persons whose names are adhibited to it have no interest at stake in the present question, save that which they share with every right-hearted British patriot; nor can we avoid taking occasion to observe, that in the delicacy, the kindly feeling, and general respect, with which episcopalians have

treated their brethren of the Church of Scotland, the latter have had experience of that admirable spirit, which has embodied itself in the mild but dignified address which has called forth our present remarks. We need not state that we have derived peculiar satisfaction from that part of the address which refers to the suffering Church of Ireland. The Protestantism of that country is at this hour amidst the storm: but there is a sublimity in its condition which prosperity could not impart, reminding us of the great man of Seneca, 'cum mala fortuna compositus,' on whom Heaven might look with approval. To its suffering clergy, who, in peril's darkest hour, have shown such magnanimity, such forbearance, and patience, we tender our warmest acknowledgments, trusting that the bulwarks of Protestantism, which exist in their institutions, will never suffer any breach, but remain, as heretofore, the glory of our nation."

The premiership of Lord Melbourne, however, did not effect all that the adversaries of the Church had expected; for although some minor measures connected with the English establishment were carried, the bill which the new ministers introduced for the regulation of the Irish Church, which was the main object then desired, was rejected by the Lords, after passing through the House of Commons: and it was no slight satisfaction to the Scottish bishops to find that the threatened storm had at least deferred its breaking.

Another species of attempt against the integrity

of the Church of England, consisted in endeavours to bring about an authoritative alteration of her liturgy;—an endeavour, indeed, which there has scarcely ever been wanting a party to promote: but which at that time appeared more likely to succeed, than at any previous, or, hitherto, subsequent period. The bishops and presbyters of the Episcopal Church of Scotland took a deep interest in this question also; and a "declaration against altering the liturgy of the Church of England," was officially issued and circulated; a proceeding which resulted from the conviction that tampering with those venerable standards would open the way to destruction of the vitality of the Church, as the pillar and ground of orthodox truth. That this measure of the Scottish Church was not unacceptable to her English sister, may be gathered (among other testimony) from the following extract from a letter to Bp. Low, by the Hon. and Rev. Arthur Perceval:—

"East Horsley, March 22, 1834.

"Right Rev. and very dear Sir,

"The learned author of 'Origines Liturgicæ,' Mr. Palmer, who is staying with me, joins me in expressing interest and admiration at the document of which you have kindly sent me a copy, and for which my best thanks are due.

"It seems admirably timed, very desirable for your own safety, or rather for the preservation of sound worship in some part of the island in case

we should be shipwrecked; and calculated to do *us* much service. I am induced to hope that Church principles are more on the ascendant than they were; and that any attempt on the part of government to force alterations in the liturgy *malgré l'église*, would raise such a storm about their ears as would force them speedily to abandon it.

"The news you give from Paris is highly interesting. It would be a glorious event in the annals of the Scottish Church that it had laid the foundations of a true orthodox Church in infidel France! May God speed the good bishop's design. But we must not raise our hopes too high. . . The Bishop of Aberdeen conveyed to me melancholy tidings respecting the great and good Bishop of Moray (Dr. Jolly). There is probably hardly an individual at present in existence who will carry with him to his rest, love, esteem, and veneration, to the degree in which they will accompany the apostle of Moray. May God raise up among you many worthy successors to him.

"I am, Right Rev. and dear Sir,

"Your very obliged and faithful servant,

"ARTHUR PERCEVAL."

This attempt against the Church also failed; and the "bulwarks" of her faith and doctrine remained for another season unimpaired.

The allusion to Bp. Jolly's declining health, in the above letter, leads me to introduce here, somewhat before its proper date, the last communication

from that truly venerable man, which I have found among the bishop's correspondence. The state of the episcopal college at this period, indeed, was such as to produce no little anxiety as to the risk of a failure in keeping up the succession. The precarious state of the Primus, Bp. Gleig, then at a very advanced period of life,—the evidently failing condition of Bp. Jolly,—and the increasing debility of Bp. Walker, not from age so much as bodily affliction, —left only three members of the college, Bps. Skinner, Torry, and Low, in such a degree of health or vigour as to afford any reasonable expectation of their lengthened ability to perform their episcopal functions; and even these were well advanced in years: while the proverbial uncertainty of life rendered it most unwise to rely upon the survival of the smallest number by whom a consecration could be canonically performed. The subject appears strongly to have impressed Bp. Low, who urged the resignation by the Primus of his supremacy, and that he should assume a coadjutor. He also strongly insisted upon the division of Glasgow from the too extensive jurisdiction of Bp. Walker, and its re-erection into a separate diocese, that the labours of his valued friend might be diminished, and the number of the episcopate so increased as to remove the fears of a failure in its continuance. These proposals were adopted, not without difficulty, and after several years' correspondence; for I find Bp. Gleig, in 1834, writing to Bp. Low, "I am as much alarmed as you can

be, at the present state and prospect of our episcopal college, and will do any thing in my power to strengthen that college:" yet it was not till 1837, that Dr. Russell was consecrated Bishop of Glasgow, and Dr. Moir coadjutor of Brechin, Bp. Gleig resigning the primacy, to which the Bishop of Edinburgh was subsequently nominated. The consecrating prelates were Bps. Walker, Skinner, and Low; the ceremony taking place in St. John's chapel, Edinburgh; and an admirable sermon being preached by the incumbent, Dean (then Mr.) Ramsay, which was published under the title of "The Church the Pillar and Ground of the Truth," and which deserves to be read by every churchman, and might well be considered by every anti-episcopalian. Referring to this event, in a letter to the Rev. A. B. Clough, of Jesus College, Oxford, Bp. Low remarks: "You would see by the public journals that we have also lately added two bishops to our episcopal college. The consecration was held in the elegant chapel of St. John, Edinburgh, and in presence of a crowded aristocratic congregation; and being so much more public, I believe that our solemnity was much more impressive and imposing than your private English consecrations. Dr. Russell, one of the new-made bishops, is distinguished in the literary world, and would do honour to any Church."

It was in reference to these arrangements, to which his acquiescence was necessary, that the fol-

lowing letter by Bp. Jolly was written, and which I print entire, as being the last, as already observed, to be found in Bp. Low's possession; and interesting as marking so evidently the progress of bodily failure, with the maintenance of the same loving and pious spirit which had always distinguished him:—

"My very dear Right Rev. Brother,

"That I may strictly comply with your request, ever important in matter as well as kind manner, I write, scarcely able to see, being as it were at death's door, confined from the heavenly duties, both on Ascension Day and its Sunday. I had written my state as I could to my nearest neighbour; and upon receiving yours, I have written again, upon my good neighbour Bp. Torry's silence to Bp. Skinner; and that you may see the more clearly how the case stands, and with an eye to your accommodation (Fraserburgh alas! being out of the question), I here transcribe, as I am ill able, what I have written to Aberdeen of this same date: 'Since my last scrawl to you, I have been accumulatively unwell, to the degree of exclusion from the heavenly offices of the Church, both on Ascension Day and its Sunday. In such tremulous state, and my nearest neighbour's silence, let me directly request of you to undertake and act my canonical right, to enact and invite our dear brethren to assemble in Laurencekirk upon Wednesday the 17th day of this present month of May (*Deo volente*),

there to elect a successor to our late venerable Primus, resigned in terms of the canon prescribed for that purpose. Utterly unable to act my part, were my dear brethren even in my chamber, I humbly request your fraternal compassion to comply with this my humble request, intimating my obvious inability to perform the duty of the canon, and committing to you to act my part according to the said canon. Having already declared and written my formal vote, I here repeat it; and request of you, as my proxy, synodically to declare it in the Synod for 'the Right Rev. James Walker, D.D., of Edinburgh.' Your goodness now, my very dear brother, will pardon the sad appearance of this request; and in the remaining half of this solemn week (of *expectation* as sometimes called) send your clearly written, and in your hand, short notification to each of our venerated brethren, respectful particularly to our aged brother holden within his bounds. Thus studying and acting the things which make for peace and love, the God of peace and love shall be ever with us. With repeated good wishes suited to the time, let me crave your continued prayers for your poor dying brother,

"'ALEXANDER JOLLY.'

"Thus, my very dear brother, you see what my shattered shaking state has attempted, which, instead of less will prove far more commodious to you. But *do*, I pray you, write to our dearest brother,

who by the easy conveyance to L^k., shall, I trust, be able to accompany you.

"Lord, ever accompany all our steps in life and death: and bring us at length to rejoice in festivity eternal! So ever prays

"Your most affectionate and faithful,

"ALEXANDER JOLLY."

On the 29th of the following June, (1838,) this good man departed this life—alone, in the quiet attitude of prayer—in the eighty-third year of his age, and the forty-second of his episcopate. It does not belong to this memoir to introduce any extended notice of others than its immediate subject; or it would indeed be a grateful task to collect many more than have already been produced of the abundant testimonies to the learning, the humility, the devotion, and piety of this primitive "man of God." At his death, the congregations comprising the diocese of Moray, were added to the jurisdiction of Bp. Low, who thus became ordinary of the four united dioceses of Ross, Moray, Argyle, and the Isles, "a space," as he remarks in another letter to Mr. Clough, "comprehending at least one-third of the whole kingdom of Scotland, commencing on the south and west with the island of Bute, terminating on the east with the town of Huntly, in Aberdeenshire, and extending northward from Inverness." The number of congregations, indeed, was not correspondent to the extent of district; but that the increase in this respect was also great and satisfac-

tory under Bp. Low's active superintendence there is sufficient evidence.

From two notes to the clergyman just referred to (the Rev. A. B. Clough, of Oxford), dated only two years apart, the advance appears to have been rapid, considering the thinly populated, and comparatively poor character of the country. Speaking of church extension generally, in 1838 the bishop remarks to this correspondent: "About thirty years ago, there was only one small congregation belonging to her in the whole extensive diocese of Glasgow: now there are ten respectable congregations, and twelve clergymen[1]. About the same time, the whole number of the clergy of Ross and Argyle consisted of the bishop and his dean; now there are besides the bishop, *seven*, there will soon be *eight*, clergymen, and thirteen congregations." Two years later, he says, "there are now, besides the bishop, fifteen clergymen, and eighteen congregations[2]."

That this advance, under the Divine blessing, was in great measure due to Bp. Low's active and influential exertions, cannot be doubted. There was no great difficulty in finding the materials for congregations; for the Highlanders retained to a greater extent, probably, than any other class of Scotchmen, their affection for episcopacy, and ad-

[1] In 1855, there are in this diocese twenty-nine congregations, and thirty-four clergy.

[2] In 1855, the four dioceses, now comprised in two, contain thirty-one congregations, and twenty-nine clergy.

hered to it in principle with a tenacity that seems astonishing when their long destitution of its ordinances is remembered. Wherever the opportunity of returning to the Church, by the establishment of a mission or incumbency, was afforded, therefore, there is in general no lack of worshippers: although it may naturally be feared, that every year's continued destitution must weaken the bond, not only by decreasing the attachment of men to a system so long strange to them, but by throwing the rising generation under an adverse influence. Unless, therefore, churches and schools are afforded them, it cannot be hoped that that principle of churchmanship can be long or generally sustained, in face of the active efforts of the various bodies of presbyterians. Bp. Low was well aware of this fact; and he used every possible effort to raise funds for the maintenance of clergymen, and the erection of chapels and schools. His extensive acquaintance and correspondence in England, to which his visits there greatly contributed, were all assiduously employed in this object; and that with a degree of success which is surprising, when the multitudinous claims upon Englishmen for purposes nearer home are considered; but the result was grievously small compared with the necessities of the extensive region for the benefit of which this effort was made, and the highly favourable opportunities of Church extension it presents. To the honour of the English clergy, it must be stated, that many of them became active collectors, as well as liberal

donors, to this object: and that particularly amongst those, who, as before stated, took advantage of their acquaintance with the bishop, or of recommendations to him, to accompany him in his visitation tours, and thus to become interested personally in the subjects of his anxiety. I have found amongst his correspondence many letters, from the highest dignitaries of the English Church, as well as from private clergymen and laymen, expressing generous sympathy with the necessities of the Highlands, and which had contained important contributions for ecclesiastical purposes.

One of these clerical associations, which Bp. Low always regarded with great interest, and which proved of essential benefit, was formed by a singular and simple incident. An English clergyman, on a Highland tour, proceeding with his party through a remote district, was astonished to see a neat chapel and enclosed ground, in which, at the very moment of his passing, a bishop, with several clergy, in their canonicals, were perambulating the churchyard in the act of its consecration. Such a sight, with a respectable congregation, assembled in such a place, of course was productive of no slight amazement; but the impression was as pleasing as it was remarkable; and the clergyman and his party delayed their journey, to unite with the congregation, and afterwards sought an interview with the officiating bishop. This proved to be our venerable Bp. Low, who was then proceeding on his visitation in a direction not very dif-

ferent from the proposed tour of his new acquaintance. The clergyman requested, and obtained, permission to accompany him in the remaining part of his episcopal journey; and became, like all others who proceeded on the same errand, deeply interested in the prosperity of a Church in which he had witnessed such a striking and primitive scene; and he proved afterwards an effectual agent in promoting that prosperity.

Another introduction, which had similar results, took place at Cambo, where the Rev. A. B. Clough, then a tutor of Jesus College, Oxford, now rector of Braunston, was visiting Sir David Erskine. In a letter addressed to the Editor, Mr. Clough remarks: "Sir David informed me that he had paid me the compliment of inviting *the bishop* to meet me. We were afterwards walking in the grounds, when he suddenly exclaimed, 'Oh! here comes the bishop!' 'Where?' I replied: when, looking to the end of a long walk, I observed a tall, thin figure in black, approaching, with what I afterwards discovered to have been a change of linen and his cassock, tied up in a bundle, which he carried in his hand. Very different, thought I, was the mode of travelling of this primitive father of the Church from what I had been accustomed to witness among his brethren in the English hierarchy. When, however, he appeared in the drawing-room before dinner, he was in his proper episcopal dress. . . I was fortunately placed by him, and soon had reason to entertain the highest regard and veneration for him.

He took the trouble that evening of giving me a succinct history of the Scottish Church throughout all her persecutions; telling me how, in the early period of his ministry, the clergy were obliged to perform their services secretly in upper chambers. And when he dwelt with thankfulness on the approach of brighter days, he pointed to Mr. Keith Douglas[3], who sat opposite, as the one to whose exertions they were mainly indebted for the Regium Donum, which had proved so important an assistance to their impoverished Church.

"I felt as if in a few hours I had been wonderfully enlightened on a subject which I had thought little of before; and from that period I gladly embraced the privilege offered me of keeping up an occasional correspondence with this truly venerable and apostolic man on subjects relating chiefly to the extension of church accommodation in his diocese."

The correspondence to which Mr. Clough thus modestly refers, exhibits him in the light of a sincere and earnest benefactor to this Church, not less by his recommendation of *other* clergymen to the acquaintance of the bishop, in order to interest them in its operations, than by his influencing his friends in behalf of its pecuniary necessities, as well as contributing from his own funds. Of these

[3] Now Lord William Douglas: of whose efforts in behalf of the Church, see ante, p. 90.

associations, a few extracts from letters, both from and to the bishop, can scarcely be unsuitable here.

Bp. Low to the Rev. A. B. Clough.

"Priory, Pittenweem, Feb. 22, 1838.

"My dear and worthy Sir,

"Many thanks for your obliging note, and for the very friendly interest which you always take in the welfare of that branch of the Reformed Catholic Church which exists in this part of the empire; and in particular for your kind exertions on behalf of the poor and honest highlanders in the Isle of Skye. . . Next summer, please God, I have to perform an extensive visitation tour, comprehending the large counties of Argyle, Inverness, and Ross, including the distant districts of Morvern, the Isle of Skye, and perhaps that of Lewis. I wish you had delayed your expedition to Scotland till then:—but if you know any respectable English clergyman who would wish to see those remote regions, he could not have a better opportunity than by accompanying me as my chaplain, in which capacity I have plenty of employment for him. . . I passed several weeks in London and its neighbourhood last summer, and had the pleasure of meeting with several worthy clergymen. I was repeatedly in society with the Bishop of Chichester; and I paid my respects to the incomparably amiable Primate of all England at his palace of Lambeth. His grace is a person truly to

be loved. Adieu, my good Sir,—remaining your faithful friend and brother in Christ,

"DAVID Low, Bp. of Ross and Argyle."

"Jesus College, May 15, 1838.

"My dear Bp. Low,

"I have long been thinking of answering your last letter, which I need not assure you interested me very much; but I have from various reasons delayed till I am really ashamed of myself, and I feel that no further time must be lost, as you must soon be making your arrangements for your visitation. I have mentioned your kind offer of allowing some friend of mine to accompany you as chaplain, and I am requested by Mr. ———, a Fellow and Tutor of Trinity College, to say, that he would most eagerly seize such an opportunity of making himself acquainted with the state of the Episcopal Church in Scotland, if he could but escape from hence time enough to fall in with your plans. Unfortunately this year our term ends late, on June the 27th, so that he could not be with you before the very end of that month; nor indeed could any of those who are engaged officially here be with you previous to that period; I am anxious therefore to be informed at what time you propose commencing your tour, that I may try to make arrangements for Mr. ——— joining you; and any details you could conveniently furnish me with respecting your plans, would oblige me much. . . I will

forward to you by Mr. ——— what little I have been able to collect for the Church in the Isle of Skye; but should he not be able to make arrangements for such an expedition, I will take some opportunity of a frank to enclose it to you. Wherever I may be, it would always give me pleasure to see you, and now railroads so much facilitate the communication between our northern friends and ourselves, I do not despair of being able to persuade you to pay us a visit. I think a visit from a bishop of the Scotch Church to this University would have a very beneficial effect at the present time; and might establish a closer connexion between us, which might have much influence in forwarding the cause of episcopacy throughout your country.

"Believe me to be, with much regard and esteem,

"My dear Bishop Low,

"Your faithful friend,

"Alfred B. Clough."

The gentleman in question accordingly accompanied the bishop on his visitation tour; and the influence produced by it may be traced in the letter addressed by him to Bp. Low on his return to Oxford; which is quite in character with his subsequent correspondence:—

"Trinity College, Oxford,
October 20, 1838.

"My dear and kind Bp. Low,

"Bp. Walker delivered me very safely your present of Bp. Rattray's works, which I shall ever value, not more for their scarceness, than for the sake of the giver. I was much indebted to you also for your introduction to Bp. Walker, though I was most truly grieved to find him so very weak and disabled. Still I am inclined to hope he may have been better in some degree, as he was able to get to St. Paul's chapel. I am often and often thinking of all my good friends in Scotland, and of the real kindness I experienced as a mere stranger amongst you. . . . I spent there one of the happiest week or ten days I ever remember to have spent, and experienced the most remarkable kindness. I really look back with most sincere *delight*, —and know no other word to express it,—to our stay at Inverness, and our little excursions to Strathnairn and Dingwall. . . . The 'memorial' has harrowed up two or three good hearts to whom I have shown it, and really should be put where, as you say, 'all eyes may see it.' But I believe many or most of us here are not altogether aware how shamefully 'our sister of Scotland' has been treated. I only sincerely wish my abilities were equal to my feelings on the subject, for indeed I could a tale unfold which ought to make England feel: however, little people must content

themselves to be quiet, and keep within their own little tether. But I do really hope and trust that we shall be drawn tighter and tighter together, as time goes on, and troubles increase; and that the Tweed will not be such an 'oceanus dissociabilis' between the Churches as it has been. . . If in any, the very least way, you can make so useless a being of any use, pray command me; and be sure that I am with all

"Affectionate respect,

"My dear Bp. Low,

"Your most truly obliged servant and chaplain,

"W. J. C——."

From the Rev. A. B. Clough.

"Jesus College, Oxford,
Feb. 15, 1839.

"My dear Bp. Low,

"I need not, I trust, assure you how much gratified I was by your kind present, which I found safe in my rooms on my return to college this term. I have carefully perused your Code of Canons[4], of which I highly approve; and I cannot but congratulate you on the progress you are making towards the reorganization of the Episcopal

[4] An Ecclesiastical Synod holden at Edinburgh in August and September, 1838, had again "revised, amended, and enacted" the Code of Canons, which were accordingly republished at this period,—the last occasion on which they have undergone any alteration.

Church in Scotland. You have indeed surmounted many obstacles, and your prospect is now beginning to brighten. May the Almighty Disposer of events prosper you in your handiwork.

"I knew you would like my friend C——, and I was convinced he would derive much satisfaction from such an excursion as that you were about to make: and it appears I have not been mistaken in my calculations. We have, you may be sure, talked over the business, as well as the delights of the tour, which gave him such an opportunity of making himself acquainted from the best sources with the history and present condition of your branch of our Church, in which he had long felt a deep interest;—as well as of enjoying, in the best society, a pleasurable jaunt through your beautiful country. You speak of visiting remote parts of your extended diocese next summer; and my main object in writing just at present, is, to say that I regret that my having so much to do at Braunston (whither I am going into residence in July), must prevent my having the pleasure of accompanying you myself; but I am anxious to mention the name of a friend of mine, a brother fellow, and one who is to succeed me as tutor in this college, who is desirous, if possible, to avail himself of such an opportunity of securing to himself the advantages which he has been given to understand must arise from such a journey. . . Should Mr. W—— go into Scotland, I hope he will not go empty-handed, but that we may be enabled to send you a

few pounds more towards the new chapels which you are erecting.

"Believe me to be, my dear Bp. Low,

"Your faithful and affectionate friend,

"ALFRED B. CLOUGH."

This arrangement also was effected,—Mr. W—— being accompanied by a small party of relatives, whose subsequent correspondence with the bishop for very many years showed that the gratification of their journey was not a merely passing impression. Mr. W——'s letter to Bp. Low on his return to Oxford seems worthy of extract, as indicating, additionally, how thoroughly the esteem and respect of all who were thus brought into contact with the venerable prelate were secured by his combined qualities of dignified worth and genial humour.

"Jesus College, Oxford,
Oct. 28, 1839.

"Dear Bp. Low,

"At length I have recommenced my duties here; so I will no longer delay my promised letter. We left Edinburgh on the day we had fixed, and got to Durham on the Sunday after, having seen Melrose and Jedburgh in the way. It was with a heavy heart that the ladies crossed the border, so much gratified had they been with their summer excursion; and I can assure you that I participated in their regret. We all resolved that if we do not

see 'auld Scotland' again, it will not be our fault, but our misfortune. . . Mrs. G. is gone to Weymouth, and Miss C—— to Lyme Regis: I have repaired to old Oxford, to atone, by a new series of collegiate duties, for the incessant wanderings of the vacation. . . There is an increasing interest in Oxford respecting the welfare of the sister Church, and I hope to get together some contributions for the Society. . . The ladies and I often talked over the agreeable scenes into which your acquaintance introduced us; and we all looked back upon our trip, after its conclusion, as one of almost unmingled pleasure. Let me know if you have any idea of visiting us in the summer: and permit me to conclude by assuring you that I am,

"Your very sincere and obliged friend,

"J. W——."

One more example of these visitation companionships may be introduced, from amongst a number equally interesting, and equally exhibiting the *effectual results*—in the increased acquaintance produced, with the position and wants of the Scottish Church, and in the substantial assistance secured.

"Rectory, H——.

"Right Rev. and dear Bishop,

"I have often thought of you, and the interesting days I spent with you in your diocese, which I shall long remember with much plea-

sure. . . I hope you reached home comfortably, and have since been enjoying the blessing of health, so necessary for the discharge of your onerous duties in superintending the scattered churches of your vast diocese. It is my humble prayer for you and them, 'The Lord prosper you.' May He add to their number, increase their vitality, and make them shine forth before all men in purity of doctrine and godliness of life, sober without formality, and zealous without fanaticism. And long may He spare you, my dear Sir, and strengthen you with the Holy Ghost for the blessed work of your high office, enabling you to uphold and to hand on with increased success the Divine standard, 'Evangelical Truth and Apostolical Order.'

"I have not forgotten our friends at ——. What success may attend the appeal in aid of the proposed new chapel there, I cannot tell, but I have circulated it pretty freely: so much so, indeed, that I have ordered 200 more copies to be printed, having none left for distribution by our friends Woolcombe and Williams. I scattered them, as I went along, among friends to whom I was introduced among the lakes of Westmoreland. I shall be happy to assist myself to the amount of 5*l*. I enjoyed exceedingly the route you so kindly marked out for me. The ascent of Ben Lomond was magnificent beyond description: Loch Katrine lovely: and the whole country through which I travelled full of diversified beauty and interest. . . With best wishes for your health and happiness, and

with the prayer that the best blessings may be abundantly vouchsafed to you, and to the many precious souls committed to your oversight, I remain, with much respect and affection, &c.,

"R—— P——."

If the companions of his journeys were thus gratified, it is certain that the pleasure was mutual. Often has the venerable bishop, during the last few years, detailed to me with kindling eye, and animated tone, the particulars of these highland excursions, in which the highest episcopal acts took their turn with the purest enjoyment of natural beauty and grandeur, and the most grateful tokens of social esteem. He delighted to recount the various incidents of these lengthened tours; and recalled, with evident satisfaction, the memory of those by whom he had been accompanied, and of those whom he had visited; and more particularly to trace the gradual advance of the cause he had at heart, and to tell of many a "wilderness," now blossoming with the rose of the Church's beauteous and godly service, considering which, he thanked God, and took courage. His letters indicate the same satisfaction.

To his correspondent Mr. Clough, the bishop writes in Feb. 1840:

"My dear Rev. and worthy Sir,

" . . I have also to repeat my most hearty acknowledgments to you, for having fur-

nished me with two most acceptable temporary chaplains, both excellent specimens of the clergyman and the gentleman; and my acquaintance with whom, and with your own good self, has been the source of much comfort to me, and at the same time of benefit to this Church. Of the Church here, and of *highland* scenery and highland society, —— has seen much more than has fallen to the lot of most strangers: and his visit to my diocese was much more complete than ——'s, having witnessed a confirmation, an ordination—at which he preached, a consecration—at which he officiated as chaplain, and a visitation; having been besides (except Brechin) in the diocese of every bishop in Scotland. . . You would be very sorry to hear of the very indifferent state of Sir David Erskine's health. I hear that he is thought to be somewhat better: but I believe that his medical friends have a very unfavourable opinion of his case. And now, my dear Sir, wishing sincerely soon to hear of your and your lady's welfare, I remain,

"Your very faithful and affectionate
"Brother and friend,
"DAVID LOW, Bp., &c. &c.

That these associations, as before remarked, were not all of a merely ephemeral character, may be gathered from the fact, that several of his occasional "chaplains" continued to correspond with the bishop as long as his failing energy permitted him to encourage any but the most official communica-

tions; that from some of them I have, since his decease, received most pleasing reminiscences of their acquaintance with him, with an obliging loan of his letters; and from the no less significant fact, that their names are still to be found, amidst the annual subscribers to the Church Society, in whose welfare they were of course first interested by their venerable friend.

CHAPTER XII.

INSTITUTION OF GAELIC SOCIETY — SCOTTISH EPISCOPAL CHURCH SOCIETY — FIRST PUBLIC MEETING — PREVIOUS EXTREME POVERTY OF MANY OF THE CLERGY—BP. LOW'S DONATIONS — PRESENT INCREASE OF REQUIREMENTS — PLEASING INSTANCE OF ZEAL AND BENEVOLENCE.

Bishop Low's exertions on behalf of his diocese were not confined to the enlisting of individual efforts in its favour. In 1831, chiefly through his influence, a society was formed, called the Gaelic Episcopal Society, whose object was, principally, to organize schools in the Highlands, under Gaelic teachers, and to educate candidates for holy orders, who might be capable of officiating in the Gaelic language. He had previously supported a few schools in the united dioceses, partly at his own expense, and partly by the subscriptions obtained, as narrated, from various friends, and an occasional special collection in his congregation at Pittenweem. The institution of this Society was intended to secure a larger and more systematic provision for ecclesiastical purposes in the Highlands; and although it has now ceased to exist, in consequence of the establishment of a society whose similar

objects embrace the whole Church, yet it ought not to be passed without notice, both as the germ of the more important association, and as another indication of the active, careful devotion of the bishop to the interests of his charge. The first patron of the Gaelic Society was the Duke of Gordon, who died in 1836; Bp. Walker was appointed president; and the other bishops, with some noblemen and gentlemen, vice-presidents. An auxiliary was formed in London, among the patrons of which were the Bishops of London, Durham, Ely, Lichfield, Lincoln, Chester, Oxford, Nova Scotia, and Quebec; Lord Kenyon, and Lord Bexley. The income of the Society for the first year amounted to 514*l.*; and its influence on the material prosperity of the Highland clergy and congregations continued for several years to be essentially advantageous. That its benefits were not equal to the necessities of the district, however, is evident. In writing to his friend Mr. Clough in Oct. 1835, the bishop remarks:—

"I duly received your kind and welcome letter, but extremely regret that it did not suit your convenience to visit with me this year the highland districts of Ross and Argyle, in many respects a very interesting region. I was accompanied by the Rev. Dr. Russell of Leith, a gentleman distinguished in literature, and whose society you would have enjoyed much. I was afterwards joined by another well-known gentleman, the chaplain of Chelsea, and finally by a respectable young clergy-

man from a distance; so that my chaplain-staff might bear a comparison with that of some of your Lord Bishops!

"My visitation, as usual, was gratifying to myself, and, I believe, satisfactory to all those more immediately concerned; and, as a proof that the Church is not declining in those parts, my confirmations were more numerous than on any former occasions.

"In Ross-shire, the eastern part of my diocese, church-building is going on this season, in aid of which good Mr. Hughes brought a subscription from friends in Oxford; and next summer I expect another church to be built in Argyleshire, to which the late lamented Vicar of Guilsborough, the admirable Mr. Sikes, had contributed the munificent donation of 150*l.*, and the excellent Sir John Richardson, the retired judge, 30*l.* I have also a letter from the diocese this morning, informing me that Sir James M. Riddell of Ardnamuchan, a district in Argyleshire, is very desirous to have an episcopal church built on his property, for the accommodation of himself and family, and thirty or forty pristine-mannered poor episcopalians in his neighbourhood; and for that pious purpose, is generously to give a handsome piece of ground, 200*l.* towards the building, and afterwards to bestow upon it a small endowment.

"But, with all these advantages, we labour under many sad disadvantages. In my diocese there are *eleven* or *twelve Gaelic* episcopal congregations,

and only *five Gaelic* clergymen; and our great object and struggle at present is to obtain four additional clergymen; but these we have to educate, and *pay* for their education, all our present students being the children of very poor parents, —one only excepted. Hitherto, we have received, for these objects, considerable assistance from our Gaelic Episcopal Society, to which I sent you a subscription list. But that society itself has sustained a very great loss by the withdrawing of the London committee, who felt themselves much disobliged by the negligence and very irregular manner in which business was done by some official of the parent society. . . I sometimes propose, God willing, a visit to England some time in the beginning of next summer; and if that become a *purpose*, I will give previous notice to my excellent friends. In the mean time it will be most gratifying to hear from one who understands, and does so well appreciate, as you do, the high importance of part of the subject of our correspondence; and in that hope I remain,

"My dear good Sir,

"Your very faithful brother and friend,

"David Low, Epis. Rossen. Ergalien."

It can be no derogation from the merits of the very Rev. Dean Ramsay, who is rightly regarded as the founder of the Episcopal Church Society, to suppose that the Gaelic Society was in some degree the original upon which that excellent institution

was modelled. A wider basis, a more extended object, a more thorough organization, are elements in the later Society which were at once necessary, and calculated, to secure the interest of churchmen generally: and in addition to this, the institution was made the subject of a distinct canon, at the General Synod of 1838, when it was decided to "establish and maintain a society in aid of the Church," with four distinct objects: the increase of clerical stipends to a minimum of 80*l.* a year[1] (no clergyman receiving more than that sum being eligible for its assistance); and for small pensions to aged or infirm ministers: 2nd, for the assistance of candidates for the ministry in their theological studies: 3rd, for the promotion and assistance of schools: and 4th, for the formation or enlargement of diocesan libraries. The last of these objects has, I believe, been virtually abandoned: the great purpose of assisting in the building and repair of churches and parsonages, having afterwards assumed an important place in the Society's objects. The canon enacted that for these purposes, a collection should be made annually in every congregation, when the nature and object of the Society should be explained to the people.

This was an association of most vital importance to the welfare of the Church; and received accord-

[1] Subsequently increased to 90*l.*, and within the last two years to 100*l.*, to obtain which amount of income nearly *one-third* of the incumbents are dependent on the Society.

ingly, at once, a hearty and earnest support. To no individual was it so greatly indebted for its success, as to the excellent Dean of Edinburgh, who, from the very commencement, devoted his talents, influence, time, and labour, with the most unwearied and unabated ardour, to promote its interests. The Gaelic Society, of course, was to be merged in this general association for the good of the Church; and Bp. Low entered with sincere and zealous good will into the plan. It was decided to inaugurate the Society at a public meeting in Edinburgh, as soon after the promulgation of the canon as the settlement of preliminaries would allow. In reference to this intention, Mr. Ramsay thus writes to the bishop on the 22nd Nov., 1838:—

"Right Rev. and dear Sir,

"I am happy to say that the *preliminary* difficulties in regard to instituting our new society seem to be got over. We have had a meeting of our clergy, and of a few confidential laymen, and Dec. 4th is now fixed for the public meeting. It was unanimously agreed that no one is more proper to move the first resolution than Bp. Low, as it is concerned chiefly with the *poverty* of the Church, of which in your diocese you have had much experience. We are desirous also of the honour of Lord Wm. Douglas as your seconder. . . I shall be happy to hear from you that you and Lord W. Douglas approve of this arrangement for the

first resolution; and hoping (D. V.) for a pleasant meeting in Edinburgh on the 4th. I am, Right Rev. and dear Sir,

"With much respect and regard,
"Yours most sincerely,
"E. B. RAMSAY."

On the day appointed, the proposed public meeting took place at the Hopetoun Rooms, Edinburgh, the Right Rev. Bp. Walker being in the chair, at which the Scottish Episcopal Church Society was formally instituted, and its constitution adopted. The first resolution, moved by Bp. Low in a short but appropriate speech, was as follows: "That, considering the difficulties under which many of the congregations of the Scottish Episcopal Church are labouring, for want of means to procure ministerial services, as well as to provide for aged or infirm clergymen: considering also the very inadequate provision held out for students in theology desirous of entering the ministry; it has become absolutely necessary for the friends of our Church to make some exertions for procuring a permanent and efficient fund for the alleviation of these difficulties."

Lord W. Douglas having been unable to attend this meeting, the resolution was seconded by the Right Hon. the Earl of Morton, two other resolutions being also carried, and the rules and regulations adopted, which, with some practical changes in detail, have been found to answer all the required

conditions. It is not within the scope of this work, to trace the further history of this most excellent and important society; a very few particulars as to its operations being all that can be suitably introduced. At the close of the first year of its existence, the annual meeting was held on the 4th Dec., 1839, at which Bp. Low presided, supported by a highly respectable and influential body of noblemen and gentry, besides numbers of the clergy and laity generally. In opening the business of the meeting, Bp. Low briefly remarked: "You are all acquainted with the objects of the Society whose interests we have met to forward; and I have only to bear my humble testimony, that in my diocese it has been the means of gladdening many sequestered glens, and the lonely islands of the Scottish sea. The secretary will now lay before you the first annual report of the Society; and I am satisfied that it will prove to you a source of high gratification. I feel it necessary to restrict myself to a very few words, in consequence of the very important business which is to come before you." From that report it appeared, that the *donations* received during the year amounted to about 1900*l.*, the annual *subscriptions* to about 500*l.*; and the congregational offerings, or collections, to about 1000*l.*; amongst the contributors being the Archbishop of Canterbury, and the Bishops of London, Winchester, Chester, and Lincoln. Of these contributions, it was decided by the rules of the Society

that all donations and legacies should be reserved as capital stock, the interest of which alone should be used for its general purposes: while all subscriptions and collections should be available for the annual expenditure. It appeared also, that the whole number of congregations then existing (1838) was seventy-six; out of which no less than *thirty-two* were in circumstances requiring the assistance of the Society, according to its professed regulation of helping none whose income amounted to 80*l.* per annum; and to supplement no clerical stipend to a larger sum. Of these thirty-two cases, one was actually returned in which the whole clerical income was FOUR POUNDS! and the *average* of the thirty-two, was only 34*l.* 14*s.* These statements were a sufficient proof of the necessity for such an institution as the Scottish Episcopal Society. At this meeting grants were sanctioned in aid of clergymen's stipends to the amount of 872*l.* 5*s.* 2*d.*; in aid of schools, 140*l.*; to assist theological students, 55*l.*; and for building purposes, 285*l.*: and resolutions were adopted, having for their object the extension of the Society's influence, and the more thorough information of members of the Church in its purposes and its requirements. In the progress of this society, and its operations, Bp. Low continued to his dying day deeply interested. He watched its gradually expanding resources with a satisfaction tempered only by the conviction that were those resources tenfold, there would be abun-

dant scope for their useful application. He was himself a liberal contributor to its funds, having, in five donations, given to it no less than *nine hundred and forty-five pounds*, besides his smaller contributions at the annual collections in his congregation and elsewhere. The yearly reports were always looked for, by him, with great anxiety: and nothing seemed more thoroughly to delight him than the continually increasing numbers of clergy and of congregations, many of which, if not actually called into operation by the Society, would probably never have existed without its aid. That this increase has been marked and rapid, will appear from the fact, that while, as already stated, in 1838, the number of congregations was 76, they amounted, according to the Society's report, in 1854, to 143, or very nearly double; with 165 clergy and 84 schools: and as it appears also that less than one-third of the new congregations are self-supporting, it becomes equally apparent how important an instrument the Society has been in the establishment and maintenance of these additional incumbencies. That its operations are still extending, its claims increasing in a more rapid proportion than its resources, is cause at once of thankfulness and of anxiety: and I cannot but hope that this notice of its origin, its purposes, its necessities,—and the example adduced in the venerable subject of this memoir,—may have some influence in exciting some of its supporters to greater liberality, and

many who have perhaps hitherto been strangers to its existence, to assist so excellent an object[2].

As this reference to the Scottish Episcopal Society was elicited by the record of the Gaelic Society, originated by Bp. Low, and of his other strenuous and unremitting endeavours to promote the welfare of his diocese, it can scarcely be out of place to introduce here a letter to the bishop, from a young gentleman, afterwards well known in society and in the Church, whose modesty and generosity, as well as true Christian principle, as evidenced in his correspondence, would secure his memory such honour, that I regret I cannot with propriety make known the name of the writer, or publish more than the first of his admirable letters to the bishop. I may mention that the signature attached to this letter was fictitious: but in subsequent correspondence the name was given, in connexion with delineations of personal feeling, expressions of the deep sense of responsibility, earnest inquiry after instruction, and for direction in the useful employment of the means with which God had blessed him, and sincere anxiety to promote His glory and the prosperity of His Church, such as indicate a character rarely to be met with, and to which one's heart warms with admiration and esteem.

[2] For an excellent sketch of the history and purposes of the Society, I beg to refer to the "Scottish Ecclesiastical Journal" for February and March, 1852.

"Edinburgh, Dec. 1831.

"Right Rev. Sir,

"Confiding in your known zeal for religion and the Episcopal Church, I venture to request of you a great favour. As you must know far better than I can how a sum of money may be most beneficially employed for the spiritual advancement of poor members of our Church, I enclose forty pounds, in the hope that you will oblige an unknown correspondent by the application of it for religious purposes, as you may deem best. I should not wish it to be given to either of the societies strictly belonging to the Church here, the Episcopal Fund or the Gaelic Episcopal Society, as to them I can easily subscribe; but if you know of any chapel or religious instructor who could not be maintained in a remote and uneducated district of Scotland without external aid, and which this sum would enable to go on for a time, such a scheme would approach nearest to my wishes. It is certainly not in my power to *promise* to give such a sum annually; but if the means are continued to me, and I felt could be more usefully employed in the way you may be good enough to select for me, rather than in new objects which may claim my attention hereafter, nothing could afford me greater satisfaction than the reflection that some district in the highlands, or poor parts of Scotland, were receiving religious instruction through my means. I fear that I am taking an unwarrantable liberty in asking so much of you, and acting very injudi-

ciously in advancing any ideas of mine, if you are good enough to undertake the charge at all.

"Should you be so good as to point out any such plan for employing this money as I have suggested, or any other where it could be only beneficially employed by being regularly continued, I should be happy to place in your hands double the sum to be applied to two years; and in the event of my being obliged to discontinue it during my lifetime, the payment would be a year in advance, and would prevent inconvenience, either by that or my sudden death. I have only now to beg that you will excuse the trouble I give you, in consideration of the motives which actuate my conduct, and have so long actuated yours, and of my comparative youth and great inexperience. Should you honour me with an answer, I request it may be addressed to the name I have for this occasion assumed, 'College Post-office, Edinburgh.'

"I remain, Right Rev. Sir,

"Your most obedient servant,

"HENRY VANBURGH."

CHAPTER XIII.

BP. LOW'S ANXIETY FOR REPEAL OF THE RESTRICTION CLAUSES OF THE ACT OF 1792—CORRESPONDENCE—ARCHBISHOP HOWLEY—LETTER TO HON. AND REV. A. PERCEVAL —MEMORIAL DRAWN UP BY BP. LOW—BP. RUSSELL DELEGATED TO PROCEED TO LONDON—BILL INTRODUCED BY ARCHBISHOP OF CANTERBURY—GREAT PRINCIPLES RECOGNIZED BY IT—ENTIRE ECCLESIASTICAL COMMUNION—DIOCESAN CHARACTER OF SCOTTISH EPISCOPACY — BILL PASSED IN 1840—BP. LOW'S REASONS FOR DISSATISFACTION WITH IT.

Amidst all his engagements and anxieties, Bp. Low had never lost sight of the clause in the act of 1792, which, while relieving the Scottish clergy from "pains and penalties" for officiating at home, expressly prohibited them even from occasionally performing divine service in any English or Irish Church[1]. He availed himself of every suitable opportunity of pressing this invidious and uncatholic restriction on the attention of his correspondents, and particularly on those whose position in the Church or State would give them an influence

[1] See ante, p. 34.

in any attempt for its removal. It was with no slight satisfaction that he at length received from Archbishop Howley the following assurance that the grievance had actually come not only under the notice, but the consideration, of himself and his episcopal brethren.

After acknowledging the receipt of the Scottish bishops' address to the king, in April 1835, which has already been quoted, (p. 2,) the archbishop proceeds to say:

"I had yesterday an opportunity, and it is the first that has offered, of calling the attention of a numerous assemblage of bishops to the disqualifying clause in the Scottish Episcopal Toleration Act, referred to in your two letters: and I have in consequence been commissioned to request that you and your brother bishops would have the goodness to furnish us with a particular statement of the injurious effects of that clause on the interests of the Scottish Episcopal Church; and also to specify the modifications which would be deemed satisfactory.

"It is, I trust, unnecessary to assure you, that such a communication from the bishops in Scotland would be received with the greatest respect, and would be taken into consideration with a sincere desire of acceding to their wishes, as far as might be consistent with proper regard to the discipline of the United Church. At the same time, I must not conceal from you, that considerable doubts are entertained as to the practicability of removing ob-

jections on this head, as well as to the expediency of bringing forward measures relating to the Church, without urgent necessity, at this particular time.

"I remain, Right Rev. Sir,

"Your very humble servant and affectionate brother,

"W. CANTUAR.

"The Right Rev. Bp. Low."

It seems strange that the bishop's endeavours on this point did not meet with universal concurrence amongst Scottish churchmen: certain it is, that while many of his colleagues and friends were delighted with his energetic efforts, and zealously co-operated with him, others held back, principally, I suppose, from doubt of the prudence of an attempt at that time to secure greater privileges for their Church. This backwardness at home, was more surprising than the opposition in England. Notwithstanding the good will of the venerable and amiable primate, and of other influential parties, there were not wanting strenuous opponents of any concession, some from an uncatholic hostility to the Scottish Church, others from dread lest the public agitation of any ecclesiastical question might endanger their own somewhat precarious tranquillity. None of these things, however, deterred Bp. Low from persisting in his endeavour. Desiring to act upon the archbishop's request that a statement might be forwarded to him by the Scottish bishops, he applied to Bp. Walker, as Primus, to compose

such a document, expressing at the same time in strong terms his sense of the ungenerous conduct of those authorities in the Church of England, who, unlike the Archbishop of Canterbury, were opposed to the object he had in view. His letter to Bp. Walker is dated 26th May, 1835.

"I hope and trust that this will find you better and better, and quite equal to so much exertion as to compose a dispatch for the archbishop, on the subject of his late correspondence. On that and other subjects, I send a letter received yesterday from good, excellent Sir John Richardson;—what Sir John proposes would satisfy all parties here: but still the everlasting obstacle occurs—that this is not a *fit season*. Nine years ago (and those were days of public tranquillity) you know that the very same claims were made, and the same cause advocated; and you know by whom:—but without effect. Neither a time of tranquillity, nor of agitation, seems ever a fit season for making any concessions to us. If no attention is paid to us in high quarters, I am determined, 'Superos si nequeo, Acheronta movebo.'"

Delays, however, occurred still, in the preparation of the memorial, and in organizing any definite plan of operation; although in the mean time the bishop did not cease to use every means of influencing his fellow-churchmen both in Scotland and in England. Amidst many, I select the following portion of a letter on this subject from Bp. Low to the Hon. and Rev. A. Perceval, as conveying most

fully and explicitly the grounds on which he acted: —"I have duly received, and present my best thanks for, your very acceptable letter, which has afforded me an opportunity of explaining several things with which you seem to be unacquainted; and I beseech your forbearance if, in doing so, I allude with feeling to injuries and wrongs to which we long have been, and still are, subjected. . . . [A discussion on Bp. Luscombe's position follows.] . . The restraining clause in our Toleration Act is now about to impose upon your patience a very heavy tax; and I should probably excite your surprise, if I claim for ourselves even greater indulgence than is conceded to your colonial clergy, inasmuch as *they* have not been *deprived*, as *we* have been deprived, of rights and privileges which formerly belonged to us. You do not require to be informed, that, previous to the Revolution of 1688, the Churches of Scotland and England were identified—that a clergyman of the one Church was eligible to the highest station in the other: I instance Dr. Burnet of Sarum, and Dr. Tillotson of Canterbury, both of whom were of Scottish ordination: and I refer to Evelyn's Diary for more. It is true, the Scottish Convention did indeed abolish episcopacy, just as episcopacy had been abolished in England before—that is, declared *not to be the religion* of the STATE,—which is *all that the civil power can do*. But no act of the Scottish Convention could extend to England, or in any manner affect our status there. Nor *was* our status in that

kingdom affected by all the severe, oppressive enactments subsequent, till that of 1792, the most unmerciful perhaps of the whole; as, previous to that enactment, it is the opinion of the best informed men, that our clergy were eligible, not only to officiate, but also to hold preferment, in England and Wales, and town of Berwick-upon-Tweed, as it is believed they are eligible in Ireland to this day. . . Having already animadverted enough, and perhaps more than enough, upon administration and administrators, I now earnestly pray God ever to protect and prosper the venerable and truly apostolic branch of the Church established in England, and am," &c. &c. &c.

Mr. Perceval's answer partakes of both the liberality of the Christian, and the conservatism of his establishment; conceding fully the right of *officiating*, but questioning the propriety of admitting Scottish clergy to preferment in England. This is not the place to attempt an answer to his reasoning on this subject; or it might, I think, be easily shown to be invalid.

"East Horsley, Dec. 18, 1835.

"Right Rev. and my dear Sir,

"Your kind letter, bearing date the 9th inst., only reached me this morning. The points on which it treats must needs be interesting to every one valuing ecclesiastical principles and order. . . I am happy to hear that there is even a remote probability of so much of the restricting

clause in your Toleration Act being removed, as will enable our bishops to permit the clergy of your Church, when occasionally resident here, to officiate in our churches. It has always appeared to me, that that restriction was as much a violation of their episcopal liberty, as it was ungracious, and opposed to Catholic intercourse in respect to your Church. I hope the same freedom may be restored, as respects the Reformed Catholics in the United States. The clergy will, I conclude, be required to produce their letters of orders, that the liberty be not abused. With respect to holding preferment in our Church, it is another matter. It is not required by the spirit of the Canons, but rather contrary to it, (see Nicene 15,) and might lead to great inconvenience. I suppose the restriction was specially aimed at this, but carried farther than was necessary. With regard to the complaint of the indigenous clergy of Scotland, 'that the best livings in their Church are pounced upon by clergymen of English ordination,' you will excuse me if I say, that the remedy for that must lie in your own hands; and that those clergy have only to complain of their own bishops who will not (by canonical regulation if need be) protect their own clergy[2]. . . With

[2] This excellent and learned clergyman had at that time evidently little acquaintance with the lamentable readiness of clergy of English ordination to establish themselves in Scotland in defiance of all episcopal rule, or he would not have recommended a course which would only increase that grievous evil.

every kind and Christian wish which the season invites, I am, Right Rev. Sir,

"Your very faithful and obliged,

"ARTHUR PERCEVAL."

A committee was at length constituted to conduct this matter, and to endeavour to procure from the legislature a relief from the obnoxious restrictions. That committee consisted of three bishops, three presbyters, and three lay members of the Church. Bp. Low was requested to draw up a memorial, such as the Archbishop of Canterbury had desired; and he did so, embracing in it more ample demands than it was thought prudent to prefer.

The original draft of this memorial, with which I have been favoured by J. Anstruther Thomson, Esq., of Charleton, was first sent by Bp. Low to his friend W. Adams, Esq., for his suggestions, and afterwards transmitted to the bishops for approval. It was as follows:—

"The Case of the Clergy of the Scottish Episcopal Church showeth:—

"That previous to the year 1688 the Churches of Scotland and England were identified: that the clergymen of the one Church were eligible to the highest stations in the other; of which instances are found in Dr. Burnet of Sarum, and Tillotson of Canterbury; and the Drs. Durrel and Brevent, &c. &c., respective Deans of Windsor and Durham, &c. &c.;

all of whom were clergymen of Scottish ordination.

"That the Scottish Convention did abolish Episcopacy, *i.e.* declare it not to be the religion of the State; but that no act of the Scottish Convention could extend to England, or in any degree affect the status of the episcopal clergy of Scotland in that kingdom: that, on the contrary, the United Parliament of Great Britain, 10th of Queen Anne, passed an act relieving the said episcopal clergy from certain penalties and disabilities imposed upon them by the Scottish Parliament.

"That under the act of Queen Anne, the Scottish Episcopal Church was happy and prosperous, until the unfortunate period of 1746 and '48, when for disaffection, real or supposed, the legislature passed several laws, imposing upon the members of that Church very heavy pains and penalties, which, it is now universally acknowledged, were unnecessarily severe and persecuting beyond what even the time required: but of all these laws it is particularly to be observed that the operation was restricted entirely to Scotland.

"That these persecuting statutes remained in full force until the year 1792, when the legislature was pleased to pass a bill repealing them all; but that in the same bill enactments were made little less severe and oppressive than those which had been rescinded.

"That in the act of 1792 the episcopal clergy

of Scotland are enjoined and commanded to take and to subscribe, *ex animo*, the Thirty-nine Articles of the Church of England; and that in the clause 7th of the same act, 'it is provided and enacted, that no person exercising the function, or assuming the office and character of a pastor or minister, of any order, in the Episcopal Communion in Scotland, as aforesaid, shall be capable of taking any *benefice*, *curacy*, or *other spiritual promotion*, in that part of Great Britain called *England*, the *Dominion* of *Wales*, or the town of *Berwick-upon-Tweed*, or of OFFICIATING in any church or chapel within the same where the liturgy of the Church of England, as now by law established, is used, unless he shall have been lawfully ordained by some bishop of the *Church* of *England* or *Ireland*.'

"That whereas presbyterian ministers and preachers are ordained by English bishops, and consequently become entitled to all the benefits and privileges of clergymen of the Established Church of England:

"That whereas Roman Catholic priests are admitted to the same benefits and privileges upon their renouncing the errors of Popery;

"And that whereas the episcopal clergy of Scotland are in perfect communion with the United Established Church of England and Ireland in doctrine, discipline, and worship; and were, previous to the year 1792, entitled to similar privileges;

"They do complain of the hardship and injustice of the restraining clause referred to and quoted above, as affecting their spiritual character and civil interests in society;

"And they do now crave and claim to be restored to their status under the act of Queen Anne; but for the security of the United Established Church of England and Ireland, be it provided and enacted that no clergyman of the Episcopal Communion in Scotland, except such as shall have been lawfully ordained by some bishop of the said Established Church of England and Ireland, shall be capable of taking any benefice, curacy, or other spiritual promotion in England, dominion of Wales, and town of Berwick-upon-Tweed, unless with the consent of the bishop of the diocese, and the archbishop of the province; and unless the said clergyman shall have officiated as pastor in some congregation or congregations in Scotland at least three years after having been in priest's orders."

On the 24th Nov., 1837, Bp. Russell writes thus:—

"You have herewith a copy of the memorial, as adjusted to the taste of the committee, and praying for *ministerial communion only*. Did the Convocation ever meet for business, this concession might be easily granted; and, indeed, could hardly be refused; but parliamentary arrangements are not so easily accomplished, and our hopes are therefore much less bright than our spiritual relation-

ship ought to give us reason to entertain. In short, we stand in the position of poor cousins, instead of brothers; and our entreaties will, I fear, be deemed unseasonable and importunate. The evil dreaded, according to Mr. Terrot, is, that men who could not afford the expense of a university education in England, or who had not time to go through it, would come down to Scotland for ordination, and return home to take possession of a living, provided by some friend. Were our own standard raised a little higher, and attendance made *imperative* as a qualification for orders, it could never be imagined that any person would come hither on such an errand, knowing that he must go through a course of philosophy and divinity extending to five years, and then serve four (one as deacon, and three as priest) before he could hold any thing in the south. I pressed this argument: but the reply was: *first* establish your rule, and then give notice of it as a security to the English Church that you will not ordain unlearned men. In short, it would appear, that the time is not yet come for our admission into the southern establishment: and perhaps we lose nothing by the exclusion, except a little gratification to our vanity. If we are admitted to ministerial communion, the stain on our orders will be removed; and the rest may come, of course, at a later period. . . I shall send copies of the memorial to Bps. Torry and Skinner, and perhaps to Bp. Moir. What is to be done with it, or in what way it is to be used,

must be left to your judgment. Mrs. Russell and Jane send their best compliments to you; and with sincere esteem and gratitude,

"I remain,

"Your faithful brother,

"M. Russell."

This memorial, accordingly, was adopted, and presented to the English archbishops and bishops; and a petition to parliament on the same subject, also written by Bp. Low, was presented at a subsequent period. The Archbishop of Canterbury and the Bishop of London at length recommended the delegation of one of the Scottish bishops, to superintend the progress of a bill which it was intended to bring into parliament; in accordance with which, Bp. Russell was appointed to proceed to London, where, says Bp. Low, "his gentle, amiable manners, and high literary attainments, did us much honour;" and no doubt also contributed greatly to satisfy the minds of English dignitaries as to the propriety of the step proposed. It was not till the 18th of June, 1840, that a bill was introduced into the House of Lords by the Archbishop of Canterbury, entitled, "An Act to make certain provisions and regulations in respect to the exercise within England and Ireland, of their office, by the Bishops and Clergy of the Protestant Episcopal Church in Scotland, and also to extend such provisions and regulations to the Bishops and Clergy of the Protestant Episcopal Church in the United

States of America; and also to make further regulations for the Bishops and Clergy other than those of the United Church of England and Ireland." This bill proposed to empower any English bishop to "grant permission to any bishop or clergyman of Scottish ordination to perform all the sacred functions of his order, in any church within his diocese, for any one or two Sundays,—the permission being from time to time renewable; under the provision that the party applying for such permission, should produce letters commendatory,—in the case of a bishop, from two bishops of the Church to which he belongs, under their hand and seal,—and in the case of a priest, from *the bishop* exercising episcopal functions *within the district* or *place* in which such priest usually officiates." Narrow as were the privileges to be conferred by this bill, there were two most important principles formally recognised in it: the validity of the orders of Scottish episcopal clergymen and bishops; which there had not been wanting, and still are to be found, enemies most gratuitously to gainsay; and secondly, the actually *diocesan* character of our bishops, since the priests' testimonials are not to be signed by *any* bishop of the Church, but by the bishop exercising episcopal functions "in the district" where that priest resides. To these points, especially the first, the archbishop's attention was directed; and in speaking upon the bill in committee on the 25th of June, he thus explained to the House of Lords the bearing of the proposed mea-

sure: "In order to show to your lordships the grounds upon which the bill is considered desirable by the members of the Scottish Episcopal Church, I shall read to your lordships an extract from the Register of the Episcopal College of that Church. It is thus: 'The proposed modification of the statute of 1792 would prove beneficial to Scottish episcopal ministers, inasmuch as it would remove a ground of misapprehension from which inferences are drawn very much to their disadvantage. From their not being allowed to officiate in England, it is concluded by the great body of their countrymen, and suspected, it may be, by some of their own persuasion, that there must be a defect in their clerical authority—that their orders are not valid—that they are not clergymen in the proper sense.' I wish also, my lords, to call your lordships' attention to the following extracts from a letter addressed to me by a Scottish bishop, for the purpose of showing that the bill is satisfactory to himself and his brethren:—he says: 'My lord archbishop, permit me to offer my sincere acknowledgments for the great kindness you have shown to the Scottish Episcopal Church, by bringing forward the bill which your grace recently laid on the table of the House of Lords. Our object was rather to establish the important principle of catholicity among Protestant Episcopal Churches, than to gratify any vain or aspiring feeling in reference to our personal importance, in being permitted to appear in the established churches of the south. We, there-

fore, consider the permission as sufficiently ample. Two Sundays, with the power of renewing the permission, will meet with all the occasions of any clergymen from Scotland. Our interesting duties keep us at home; and we have reason to thank God that our labours, joined to our peaceable habits, our sound doctrines, and our admirable liturgy, are not in vain. The boon about to be conferred on us will add to our strength, while it will increase our respectability; for it will remove a cloud which seemed to darken the countenance of our Mother Church, and will place us in a position more advantageous than we have enjoyed since the years 1715 and 1745, when attachment to a falling cause, brought on our fathers the ban of an angry law.' Your lordships will perceive from these opinions, that this bill is highly approved of, where approval is most to be desired; and I therefore anticipate that it will meet with your lordships' concurrence[3]."

The bill, with some "amendments" passed both houses, and received the royal assent on the 23rd of July, 1840. With the success of the measure, so far as it went, Bp. Low felt highly gratified; and expressed himself in warm terms of thankfulness to those who had exerted their influence in its behalf. But he was not satisfied,—nor did he fail equally strongly to state his dissatisfaction with the restriction still continued, which prevented

[3] Lawson's History, pp. 417, 418.

clergymen of Scottish ordination holding any preferment in England. His opinion was, that the very fact of eligibility to hold cure of souls in any portion of the Anglican Church, would tend to raise the character of the Scottish clergy, and to bring their standard of study and attainments much higher than could be demanded under present circumstances, when it is so difficult to find men of suitable education and talents willing to devote their lives to a service very limited in its opportunities, and so trammelled as to its exercise. Besides, he felt, and argued, that the fear of the English Church being inundated with half-educated, inefficient men from the north—a fear entertained by many, should this restriction have been removed,—was as groundless as it was uncomplimentary: since the English bishops have the best possible security in their own hands, in their power to *examine* every presentee for a curacy or a benefice, and to reject any whose classical or theological attainments should prove unsatisfactory: and the very fact of a presentee being in Scottish orders would very naturally lead any bishop to whom he might apply for induction, to be more than ordinarily cautious and exact in his examination. These points were pressed by Bp. Low, together with other arguments, on his various correspondents, subsequently to the passing of the Act of 1840: and allusions to them will occur in communications on topics closely connected with this subject.

CHAPTER XIV.

VISIT TO LEEDS — OFFICIATES AT CONSECRATION OF THE PARISH CHURCH, AND ON THE FOLLOWING SUNDAY AT THE COMMUNION — BP. DOANE'S SERMON — CHAMBERS' JOURNAL — BP. RUSSELL AT OXFORD AND LONDON — ARCHBISHOP OF CANTERBURY AND BP. RUSSELL — LORD CHIEF COMMISSIONER ADAM.

Bishop Low himself was one of the first Scottish churchmen to exemplify, in his own person, the effects of this Act of 1840 on an important and public occasion. We have before seen, how respectfully he had been received by Dr. Hook at Coventry, where, though debarred from officiating, he had been assigned a position in the chancel at Divine Service, and treated, in every way practicable, as a bishop whom the clergy delighted to honour. But now that this invidious restriction was removed, that earnest friend of the Scottish Church was extremely desirous for a more marked illustration of its intercommunion with the English Establishment. And a most favourable opportunity for the realization of this wish was at hand. The new parish church at Leeds was approaching completion; and the zealous vicar was extremely anxious

that the ceremony of its consecration should be marked by a public manifestation of the essential unity and true catholicity of the Protestant Episcopal Churches, by their three principal branches being officially represented at that solemnity. Accordingly he applied to the Right Reverend Dr. Doane, the Bishop of New Jersey, to represent the American Church; and to Bp. Low, to be the representative of the Scottish Church. The latter, when the period of consecration was approaching, found that it would interfere with meetings on ecclesiastical business in Edinburgh, at which he considered it necessary to be present, and accordingly wrote to Dr. Hook, excusing himself from the proposed honour. But his excuse only produced the following earnest remonstrance, which showed how warmly the vicar entertained his purpose.

"Vicarage, Leeds, 16 August, 1841.

"My dear Lord Bishop,

"I was just sending the copy of the consecration service to the press, marking the parts of the service to be taken by your lordship, in common with the Archbishop of York, the Bishop of Ripon, and the Bishop of New Jersey, when your letter arrived. The disappointment to me is very great indeed. And even now, I write in hope that you will reconsider your decision. Important as is your attendance in Edinburgh, — is not your attendance *here* even *more* important? The

Archbishop of York, our metropolitan, eighty-four years of age, attends on the occasion with our own diocesan, to mark his happiness at the removal of the disabilities formerly attaching to your Church and that of America. There will be present besides, six or eight archdeacons, and 300 clergymen. Is there likely to be any opportunity for bringing forward your Church to the notice of Englishmen, more interesting than this? Can there be a greater honour paid it by our northern metropolitan? There is a strong desire to have the Scottish Church represented. Clergy are coming from a great distance for the very purpose of showing their attachment to you. And yet your Church will not appear!

"May I add, a predecessor of yours, Bishop of Ross, held this vicarage of Leeds in commendam with his bishopric. I do entreat you to reconsider your determination. Others can do the work at Edinburgh. Your lordship can sanction it afterwards. But, this opportunity lost, while men will think much of the American, they will lose sight of the Scottish Church.

"Pray pardon the haste and urgency with which I write, and believe me, my dear Lord Bishop, to be

"Your most dutiful and affectionate,

"W. F. Hook."

Bp. Low's difficulties were overcome: and he attended the consecration of the noble edifice, in

his episcopal character. In the arrangements for the day, is was provided that—"The Archbishop of York, the Lord Bishop of the diocese, the Bishop of Ross and Argyle, and the Bishop of New Jersey, will be received at the north door of the church, by the clergy of the parish and the churchwardens, and be by them conducted to the vestry. Their lordships having put on their episcopal robes, will leave the vestry by the north-east door, and, followed by the commissary, the registrar of the diocese, and all the clergy present, robed in their surplices, will re-enter the church by the south-east door. . . The petition having been read, and the Lord Bishop of the diocese having declared that he is ready to consecrate the church according to the petition, the Archbishop of the Province, the Bishop of the Diocese, the Bishop of Ross and Argyle, and the Bishop of New Jersey, together with the rest of the clergy, will proceed up the nave of the church, the bishop and the clergy alternately repeating the 24th Psalm." I extract the above from the first rubric in the printed "Form of Consecration to be observed at the Consecration of the Parish Church of Leeds, on Thursday, the 2nd of September, 1841; by order of the Lord Bishop of Ripon;" in preference to merely relating the fact of Bp. Low's position there; because it more officially recognized and stamped that position, and thus more formally designated the spiritual equality of our bishops with their southern brethren, as well as the legal intercommunion of the Churches, on

the first very prominent occasion, since the Revolution, of a Scottish prelate appearing in his episcopal character, and exercising his sacred functions in England. In the communion service of that interesting day, the Archbishop of York read the opening collects and the commandments; the special collect for the day was offered by the Bishop of the diocese; the epistle was read by the Bishop of New Jersey, and the gospel by the Bishop of Ross and Argyle: a beautiful and affecting illustration of the catholicity of the Church,—the more touching from the recollection that only a year had passed since political enactments had rendered such united ministrations of prelates spiritually in communion, impracticable, except under pains and penalties as a legal misdemeanour.

The sermon on this occasion was preached by the Bishop of New Jersey, the Right Rev. George Washington Doane, and printed by desire of the Archbishop of York: and a passage in that eloquent discourse, more particularly alluding to the union between the English, the American, and the Scottish Churches, that day exhibited, is so beautiful, that no apology will be needed for its introduction here: "Most reverend brother and right reverend brethren[1], it is no ordinary providence of God that brings us here together. In other days,

[1] "Allusion is here made to the presence of his Grace the Lord Archbishop of York, the metropolitan; the Lord Bishop of Ripon, the diocesan; and the Lord Bishop of Ross and Argyle."

solemnities like this were the occasion when the bishops of Christ's Church were wont to come together from distant provinces, for the confirmation of the faith, and the increase of charity, and to renew their solemn vows to God, and pledge themselves, each to the other, to new service, and, if need should be, new sufferings, in his name. Is it not so again? Shall it not be so now? From the far-distant West, a bishop of that Church, which, as the youngest daughter of the Saviour's household, has so much to acknowledge, and so gratefully acknowledges it, of 'first foundation,' under God, and long continuance of nursing care, and protection, I come, to pay my vows here in my fathers' Church, and to my fathers' God. Just on the eve of my departure, the convention of my diocese, with other marks of faithful love, which will live for ever in my heart of hearts, placed in my hands such words as these: 'Resolved, that we humbly and confidently trust, that the renewal of friendly intercourse between the branches of the Church Catholic in England, and America, under auspices like the present, will contribute, by the Divine blessing, to extend and strengthen the holy influence of evangelical truth and apostolical order, in their purity and integrity, and to revive that spirit in both Churches which, in bygone days, made our venerable mother the glory of Christendom, the bulwark of the Reformation.' At every point of my delightful pilgrimage, from the time-honoured towers of Lambeth, and from that vener-

able prelate, whose spirit of meek wisdom and of ancient piety sits on them, as a crowning charm,—through all the orders of the clergy, and all the laity,—these sentiments have met a prompt and full response. And I am now here with my loins girt[2] for my long voyage, to join with hand and heart, in this most interesting service, with the most reverend metropolitan and the right reverend diocesan, and a right reverend bishop of the sister Church in Scotland, that so I may take back to my own altars the golden cord, three-stranded, of our Catholic communion. Warmly will they receive it, who work with me there as fellow-helpers of the Gospel, and fondly cherish it. Their hearts will soften, and their eyes will swell, as I describe the glories of this day, at the remembrance of the days of other years. They will think of the homes which their forefathers left, the happy homes of England. They will think of the love that followed them, to furnish them with spiritual pastors, (but alas! not with bishops,) and to help them to set up their humble folds. They will recount the acts and offices of bounty which refreshed the fathers' heart, and still refresh the children's. Above all, they will remember how, when fervent Seabury set out on his adventure for the Cross, the bishops of the Church of Scotland heard his prayer, and sent him back, with the authority and grace of the episcopate, to be the first apostle of the West: and turning then to

[2] In two days the preacher embarked for America.

Lambeth, to that simple chapel, where the patriarch White received that office of a bishop, which, with Divine permission, he conveyed to twenty-six, they will thank God, as I do, with an overflowing heart, that one in whom these noble lines are blended, was permitted, in His providence, to stand to-day at their twin source, and to recombine them in this animating service; the clearest and most powerful demonstration[3] which this age has shown, that Christ's Church every where is one; and catholic truth and catholic love, still, as in other days, the bond of Christian hearts."

Referring to this impressive ceremonial, in a graphic article upon Bp. Low, which appeared in "Chambers' Journal" of March 17, 1855[4], the

[3] "Such I must regard the presence of bishops of three branches of the Catholic Church, with the venerable Archbishop of York, surrounded by more than three hundred clergymen, in the midst of a congregation of four thousand."

[4] In reference to this article, which I cannot designate by a more appropriate term than "graphic," I would remark, in case it may have been perused by any of my readers, that the degree of domestic parsimony attributed to the bishop, is somewhat exaggerated. During the few years of my acquaintance with him, he certainly had more than a "single attendant;" nor was his dinner confined to a "solitary haddock." That he was not luxurious, is quite true; but he assuredly did not, so far as my observation went, deny himself so severely as he is represented to have done, both by Mr. Chambers, and by the writer of an elegant obituary in the "Edinburgh Courant." But both may be excused this little inaccuracy, when they have so justly exhibited the reverse of the picture—that the bishop was not penurious for the sake of hoarding: but was

writer observes: "When the beautiful parish church of Leeds was consecrated in 1841, the figures of the Archbishop of York and the Bishop of Ripon were a conspicuous and interesting part of the spectacle; but they created less *sensation* than the tall and meagre, but venerable figure, of another bishop who accompanied them, and whose name and designation came upon the public ear with a feeling of comparative strangeness. It was, indeed, a somewhat bewildering novelty to most people present, to hear that this ancient prelate was a Scotch one: for, in the general unimportance of Scottish affairs in the south, even the fact of there being an episcopal, though unestablished Church, maintaining its ground amongst the presbyterian communions of the north, is scarcely known. So it was: the person in question was Dr. Low, Bishop of Ross, to all clerical intents and purposes as much so as Dr. Vernon Harcourt was Archbishop of York, though bearing no recognized secular rank or place under that designation."

At this period, Dr. Hook says, he found the bishop, whom he had not seen for some years, as agreeable and instructive in his conversation as ever: but thought he had become feeble; and he was unable, through temporary indisposition, to attend the banquet provided for the Bishops and

"self-devoting" as well as "self-denying"—nobly appropriating his whole revenues to the promotion of the welfare of the Church, or to other benevolent purposes.

clergy,—an inability which he himself afterwards greatly regretted. He was sufficiently recovered, however, to take part in the public services of the following day, and of the next Sunday, when, being the only bishop remaining, he presided at the Holy Communion. In writing to his friend Mr. Mitchell, of Bath, he thus alludes to these circumstances with a very allowable gratification:

"I knew you would be delighted, as all friends of the Church were, with the solemnity at Leeds; which an Oxford correspondent of mine says, was one of the brightest days which the Church of England has seen—I add, that the Church Catholic has seen—for many a long year:—and I feel gratified, and somewhat proud, that I had the honour on that occasion to represent the Church in Scotland. . . But there being service on the Friday and Sunday after the day of consecration, and all the rest of the bishops being gone, my episcopal character was more prominently called forth; having had to pronounce the absolution and the benediction in the Communion Service (offices peculiarly episcopal) to consecrate the elements, and to administer to a large body of clergy who still remained. Thus I am the first Scottish bishop who has been so recognized in the Established Church of England for the last hundred and fifty years."

As Dr. Low was the first Scottish bishop to officiate episcopally in the *north* of England, his friend Bp. Russell soon after most worthily represented his Church in the metropolis, and at Oxford, where

the unexpected honour of a degree of D.D. was conferred upon him. In writing to Bp. Low, he thus agreeably describes his proceedings on one or two of these occasions:

"Oxford, 28th Oct., 1841.

"My dear Ross and Argyle,

"When I transmitted to you the synodal, I had only time to affix my name, and write your address. This morning, having a spare hour before business begins, I have taken up my pen, as the boarding-school misses say, to tell you what is to be done with me, and made of me, in this city of colleges. This day, at twelve, I go to St. John's, where I am to be admitted a member of that *college*, to begin with; in short, I am to be put on the books, as if I had graduated there as an M.A. The next step is, to be matriculated in the *University*, which is also to be taken to-day; and to-morrow comes the *doctoring* in convocation. . . To-morrow I dine with the vice-chancellor, and to-day at the house of the Laudian professor of Arabic, who is my guide in all my proceedings. Well, since the thing was to be perpetrated, it could not have been more pleasantly done, so far at least as matters have gone. . . This note will serve its object, if it satisfy you that of all my Church friends, you are the only one now surviving whom I consider as taking any interest in me or my concerns.

"Your very faithful and affectionate brother,

"M. Russell."

I am sure I shall be excused for introducing two or three more extracts relating to this amiable prelate's reception in England on one or two subsequent occasions.

"Leith, June 28, 1842.

"My dear Ross and Argyle,

"Three days have elapsed since I returned home; but as my table was covered with letters, some of which required immediate answers, I have been at my desk ever since. I ought to have written to you when at Oxford; but we were in such a bustle that every hour was occupied; and having Jane with me, my time was fully taken up in sight-seeing, dining, and breakfasting. We were both at the house of the vice-chancellor from Monday till Friday, where we received much kindness. You know we were involved in the Hampden discussion; but though I attended the convocation, and occupied a stall among the great ones of the earth, bishops and nobles, I gave no vote. The vice-chancellor approved my abstinence, as being at once dignified and prudent: but as I walked out, at the division, with the Bishop of Exeter, it was stated in the newspapers that I joined him in voting against Hampden. This mis-statement was corrected in the "Times" on the following day, by authority—that, namely, of the vice-chancellor.

"On Sunday, 19th, I did duty in Wootton Church, near Canterbury, having received permission from the archbishop to officiate *in all the churches in his*

diocese, without restriction of time or place. There were three clergymen present,—all delighted to see a Scotch bishop preside at the altar, and preach in a parish church in England. On the 5th I was at Bath with Mr. Mitchell; but, though urged to preach, I declined, because I had not communicated with the bishop. The Mitchells sent all kinds of compliments to you; and spoke of cheerful meetings at Stonehaven in the olden time."

"Leith, May 29, 1843.

"By the way let me add, that the London Committee of the Church Society, hearing that I am to be in the south, have arranged that I shall preach in the great city, on the 25th June, on behoof of the said Society. The Dean of Chichester has consented to surrender his pulpit to me, on the morning of that day. His church is in Langham-place, near the Regent's Park. In both places, London and Oxford, I officiate in episcopal robes. The vice-chancellor informed me that I officiate *as a bishop*, not simply as a member of the University. So far all is right; and in these times such attention to one of our body may have a good effect. But the duty is rather a nervous one; and I wish it were well over. The audience is rather formidable; and my courage is not of the first order. Terrot would figure much better: but he is not so decidedly *Scotch* as I am; and his appearance in the high places of the south would not so fully represent our Church, nor *illustrate so well the effect of the late Act of Parlia-*

ment[5]. I know that some of our clergy, and perhaps some of our bishops, think we *gained nothing* by the Bill of 1840; but we at least gained *the establishment of a principle;* and, in our circumstances, *principle is every thing.* The practice will come afterwards."

"St. John's College, Oxford, June 27, 1843.

"My dear Ross and Argyle,

"After a residence of three days here, I purpose to return to London to-morrow, till about Wednesday week. In London I preached for the Church Society, and got a collection of 260*l.*—one person giving a 200*l.* note. On the Saturday previous, I dined at Fulham, with the Bishop of London, who is far from well. He has been attacked by troublesome people, on both sides of the question, each pulling his own way with so much violence, that the good ordinary scarcely knows with certainty whether he is still alive. He retains a very friendly feeling towards our Church, and more especially her bishops; and he is inclined to support the discipline of our communion, by discouraging all who resist its administration.

"The Radcliffe sermon went off very well, and the collection amounted to the sum usually received on such occasions, though many gentlemen were

[5] Because the eminent prelate referred to is of *English* ordination, and had consequently not been reached by the restrictions of the Act of 1792.

engaged at the quarter-sessions; and the melancholy accident which took place in the Thames, kept several of the university people at home—I allude to the drowning of young Gaisford and Philimore.

"On the commemoration day, I walked in episcopal robes to the house of convocation, and was seated next the noblemen, exactly as if I had belonged to the Establishment. In short, your poor brother met with all the respect *you* could have wished for him; and both in London and Oxford I preached in episcopal robes,—the first time Scotch lawn had appeared (some one said to me) in either place since the Revolution. Next Sunday, I preach in a church in Marylebone, for the national schools; and having so done, I will seriously turn my face towards the 'north countrie.' Hoping to find good news of you when I return,

"I remain, my dear Bishop,

"Your faithful and affectionate brother,

"M. Russell.

"The Bishop of Ross and Argyle."

The literary character, as well as the ecclesiastical qualifications of Bp. Russell, are well known; and it is not surprising that his official appearances in England, combining as he did high scholarship with most amiable and gentlemanly manners, should have secured him much personal esteem, and should have also conciliated increased respect for the Church of which he was so distinguished a minis-

ter. That this was the case, in the highest quarters, is evident from many testimonies; amongst which I may be allowed to cite the following from the late admirable Archbishop of Canterbury, in acknowledging a copy of the sermon preached at Langham-place, which had been printed by request.

"Lambeth, Feb. 1, 1844.

"My dear Bishop,

"I am aware I have great need of your indulgence for having so long delayed the expression of my thanks for your sermon preached at All Souls' church, Langham-place; which has a double claim to notice:—1st, from the circumstance recorded in the dedication, which I hope may hereafter be of more frequent occurrence; and secondly, from its intrinsic excellence. In the former respect, it has a peculiar interest, from its reference to a proceeding which has *removed all doubts* (however ungrounded) *of the full and entire communion of the Scottish Episcopal Church with her sister in England*[6]:—in the latter, as a specimen of the soundness of doctrine, the devotional eloquence, and the genuine charity, which are to be found among the rulers of that Church. You have done

[6] The Editor has put this sentence in italics, for the sake of attracting the notice of any who, strange to say, in spite of all authority, still maintain the contrary. Other equally strong testimonies to this fact will appear; but can any authority be higher or more satisfactory than this?

me but justice in describing me as the zealous and constant friend of the Scottish Episcopal Church. I shall at all times have great satisfaction in endeavouring to promote its interests. . .

"I remain, my dear Bishop,

"Your affectionate brother,

"W. CANTUAR.

"The Right Rev. Bishop Russell."

Amongst Bp. Low's correspondence, also, I find the following letter to himself from his distinguished friend the late Lord Chief Commissioner Adam, to whom he had lent a copy of Bp. Russell's "Observations on Classical Learning."

"Charleton, Jan. 5, 1838.

"My dear Bishop,

"I return to you, with many thanks, the 'Observations upon Classical Learning,' by Bp. Russell. I have had great satisfaction in the perusal of this work. Though but a poor adept myself, I am a great admirer of the literature of Greece and Rome; and it is a personal gratification to peruse what accords with one's own views. It flatters the reader, to find what he has crudely conceived, powerfully, elegantly, and justly expounded. This certainly is the character of the bishop's work; and he has the merit, in doing this, to put the subject in an entirely new point of view, by showing that the learning of languages, by the perusal of authors

of the highest eminence, leads to the attainment of knowledge of the highest importance.

"Part of the work brought strongly to my mind a very early period of my own life. When I attended the second humanity class in Edinburgh College, not then fifteen years of age, the professor, George Stewart, was particularly fond of teaching the Epistles of Horace. They contain, as you know, much matter connected with the manners and the history of the ancient Romans, and many allusions to antiquity. In learning the words and construction of the sentences, I am conscious that I attained at the same time a knowledge of the subjects on which they touch, which has never since deserted me; and which always delights me. This mode of young minds attaining ideas in the learning of words, is, I am satisfied, therefore, a most just and correct observation; and it is most convincingly illustrated by the instances given in the bishop's work.

"I think the whole may be put in one sentence: that you never can, without the greatest detriment, exclude from the education of the *educated* portion of mankind, the knowledge of ancient languages; for the writers in those languages contain, throughout their works, the finest thoughts that ever were conceived, in the most perfect diction that ever was composed.

"I must hold you to your promise of procuring for me a copy of the work; and I hope you will likewise make me acquainted with its author. You know how I delight in good conversation; and I

am sure, that of one whose style is so elegant, and whose thoughts are so correct, must be of the first character. I am happy that my convalescence is such as to have enabled me to gratify myself by writing to you this letter; and I remain,

"My dear Bishop,

"Yours, most truly,

"W. ADAM."

As a combined reminiscence of the three parties concerned, I believe I shall not need to apologize for introducing this letter.

CHAPTER XV.

ESTABLISHMENT OF TRINITY COLLEGE — BP. LOW'S DONATIONS — SNELL SCHOLARSHIPS — EFFORTS TO RECOVER THEM FOR THE CHURCH—LORD MEDWYN—FAILURE OF ATTEMPT—DEATH OF BP. WALKER—INCREASED DIFFICULTIES, AND TROUBLES IN THE CHURCH—THE "TRACTARIAN" MOVEMENT—CONTROVERSIES AND HOSTILITIES SUCCEEDING—ENGLISH CLERGYMEN IN SCOTLAND — NEW ATTACKS ON THE SCOTTISH COMMUNION OFFICE—DEFENCE OF IT BY MR. RAMSAY—INCONSISTENCY OF OPPONENTS —CANON REQUIRING USE OF LITURGY IN PERFORMANCE OF DIVINE SERVICE—MR. DRUMMOND'S DISOBEDIENCE OF IT—BISHOP OF EDINBURGH'S PROCEEDINGS—MR. DRUMMOND'S SECESSION—JUSTIFIES HIS COURSE BY ATTACKING THE SCOTTISH COMMUNION OFFICE—DEFENCE OF IT BY REV. DANIEL BAGOT, NOW DEAN OF DROMORE—PROPOSALS TO GIVE UP THAT OFFICE—PROTEST BY CLERGY OF ABERDEEN—THEIR DISTINCT DENIAL OF HOLDING DOCTRINE DIFFERENT FROM THE ENGLISH—BP. LOW'S OPINIONS ON THIS QUESTION—HIS REASONS FOR THEM—DR. HOOK—TROUBLES IN THE BISHOP'S CONGREGATION—INTENDED REMOVAL—MEMORIAL—PROCEEDINGS IN DIOCESE—CONTUMACY AND SECESSION—NAIRN CHAPEL—SUPPOSED CONNEXION OF SEPARATED CHAPELS WITH CHURCH OF ENGLAND—REPUDIATION OF THIS IDEA BY ENGLISH ARCHBISHOP AND BISHOPS — THEIR RECOGNITION OF THE ENTIRE COMMUNION OF THE SCOTTISH EPISCOPAL CHURCH —DIFFERENT OPINION OF BISHOP OF CASHEL—LETTER TO

THAT PRELATE BY BISHOP LOW—LETTERS ON "ENGLISH EPISCOPALIANS" IN SCOTLAND, FROM VARIOUS BISHOPS —CHAPLAIN-GENERAL—RECOMMENDATION OF CONCILIATORY MEASURES.

It was about this period, that the project of establishing a college for the theological training of students for the ministry of the Scottish Episcopal Church, with which was to be combined a public school, on the principle of the great English seminaries, was suggested by Mr. Gladstone, and warmly responded to by several noble and zealous friends of the Church. The bishops are represented in Mr. Stephen's History as having been at first indisposed to the undertaking, "startled by its very magnificence;" however, in Sept. 1841, they formally declared their approbation, in synod assembled, and issued a pastoral letter to the members of the Church generally, explaining the object, and "inviting the prayers, the alms, and the co-operation of all faithful people." That Bp. Low entered heartily into the project, and entertained sanguine hopes of its advantageous results, is evident, not only from his correspondence, but his pecuniary contributions. Mr. Stephen reports[1], amongst the subscriptions promised "within the week after the proposal was made known," Wm. Gladstone, Esq., 1000*l.*; W. E. Gladstone, Esq., 500*l.*; the Queen Dowager, 100*l.*; the *Bishop of Ross and Argyle*, 1000*l.*; the Duke of Buccleuch,

[1] History of Church of Scotland, vol. iv. p. 590.

1000*l*. The bishop subsequently contributed an additional 800*l*., making his subscription to this excellent and most important institution, in all 1800*l*., reserving a life annuity for himself to the amount of ordinary interest on the capital. This reservation has been represented in some quarters as nullifying in great degree the benefit of his donations; but it must be remembered, that the bishop was then at an advanced age, and consequently not likely to receive many years' interest from his contribution; while, besides, he had little or no income beyond that arising from the interest of his capital; and all that he received in that shape, from whatever source, beyond what was required for his very moderate domestic expenditure, found its way again into the various channels of the Church's operations, or of more private benevolence. He might have obtained the same amount of interest from the ordinary sources of investment, and at the same time have retained his entire control over the capital sum. It may be presumed, that few institutions would consider themselves otherwise than greatly benefited by the gift of large sums of money from donors upwards of seventy years of age, on the condition of paying simply the ordinary rate of interest thereon during the giver's life. That the council and officials of Trinity College did consider themselves under great obligation to the bishop for his contributions, and acknowledged it accordingly, continually, in the handsomest manner, is evident from all the correspond-

ence which I have found on the subject, and from the fact of their having very cheerfully acceded, at a later period, to a request of the bishop, for a nomination to the school in favour of one in whom he felt a strong and generous interest. The early proceedings in the establishment of Trinity College, are so fully related by Mr. Lawson in his History of the Scottish Church since the Reformation (pp. 461 et seq. and by Stephen, vol. iv. p. 632 et seq.), and its subsequent procedure has so little immediate connexion with Bp. Low's personal history, that I need only say further on that subject, that, in common with all the important institutions of the Church, it continued to be an object of deep interest to him to the last: he was grieved when its prospects were overcast; he was delighted when they were cheerful: and I have no doubt from what he has himself said to me, had he not subsequently divested himself of literally the whole of his capital, in furtherance of another great ecclesiastical object which he had very much at heart, he would have become a still more munificent contributor to its funds.

In common with several other earnest friends of the Church, Bp. Low engaged also very energetically in the endeavour to recover, for its legitimate purpose, what is called the *Snell Bequest*, a very important settlement by which provision was made for the education at Oxford of from five to twelve exhibitioners from Glasgow University, "natives of Scotland, attached by education and

principles to the doctrine and discipline of the Church of England," each of whom, according to the will of the founder, should be bound, under a penalty of 500*l*., to take *holy orders*, to *return into Scotland*, and "there be advanced as their capacity and parts shall deserve." This will was executed by Mr. John Snell, of Uffeton, in Warwickshire, on the 29th day of December, 1677, and proved in the Prerogative Court of the Archbishop of Canterbury, on the 13th of Sept., 1679, at which time, and for nine years later, the Established Church of Scotland was *episcopal*, under the predecessors of the present bishops; and consequently, it is unquestionable that the intention of the bequest, was for aiding students in preparation exclusively for the ministry of the Episcopal Church in that country. To this bequest, the professors for the time being of Glasgow University were appointed *nominators*, the Senatus then, of course, being attached to the Established Episcopal Church: the *trustees* were the vice-chancellor of the University of Oxford, the provost of Queen's, the master of Balliol, and the president of St. John's; and the nominees of the Glasgow professors were to be received into such college or hall in Oxford as the trustees should appoint, and might hold their presentations for ten years, which presentations now amount in value to about 120*l*. per annum each for ten exhibitioners. The disestablishment of the Episcopal Church in 1689, and her subsequent depression, threw these valuable exhibitions into

the hands of professors inimical to episcopacy; and it is not surprising that the purpose of the donor has been since almost entirely set aside. Of course the benefits of them can only be held by persons, who, during their residence at Oxford, would *conform* to the English Church, and sign the Thirty-nine Articles; but this little difficulty has not been found an insuperable obstacle to the enjoyment of the exhibitions by presbyterians, of which body the great majority of the Snell scholars have ever since been; one or two of them returning to Scotland to become at once ministers of presbyterian communities; while most of them have been laymen; others have taken orders and preferment in England;—and thus in every way the express purposes of the will have been evaded or counteracted: not one instance, I believe, being known, of its being literally complied with. The change of circumstances induced the heirs of Mr. Snell to contest the will shortly after the Revolution; but in 1693 their cause was lost, the Court of Chancery deciding against their claim. This decision is thus explained in a letter to Bp. Low by the late Lord Medwyn, who was most indefatigable in exertion, and unsparing in expense, in endeavouring to secure this object.

"Right Rev. and dear Sir,

"I am quite aware of the suit raised by the heirs of Mr. Snell mentioned to you by the late excellent Bp. Walker, and alluded to in yours of

the 20th. It was disposed of by the Court of Chancery in 1693; but the judgment did not rest on the ground Bp. Walker supposed; for it did not recognize the Church at all. Being then non-juring, the court in truth held it as non-existing; and no appearance was attempted to be made for it. And it was on this very difference, that the Church is now recognized as an existing corporation with rights, that I founded the plea to have these rights ascertained. The chancellor of that day did not *recognize* the Episcopal Church of Scotland, which would have secured the benefit of the bequest to us; but he proceeded on a rule, known in that court by the term *cy pres*, the Norman-French for "as near;" by which, when a charitable bequest is made in such terms that it cannot be legally carried into effect, it does not *lapse*, as we call it; but is made as nearly as possible to the object in view, although not the specific object of the testator. Accordingly, Snell's heirs were disappointed; for although Scotchmen could not be educated at Oxford for a Church which was not recognized by the State, it was decreed that Scotchmen should be educated under the trust, though not intended for the Church: and accordingly it has so stood ever since, and I fear must now remain so provided. I will give you an amusing anecdote, where the doctrine of *cy pres* was applied by the Court of Chancery. A man bequeathed a sum of money for converting Christians to Judaism. This was against law, and could not

be supported. The heirs accordingly expected it to be set aside; and that they would succeed to the money. But the court said, 'No: we will administer the bequest so that it shall not be counter to law, and on the maxim *Cy pres*:' and it was decreed accordingly, that it should be applied to converting Jews to Christianity! . . I remain,

"Right Rev. Sir, your very faithful and obedient,

"J. H. Forbes."

It was the new position of the Church, as now distinctly and legally recognized in communion with the Church of England, and the increased interest taken in her welfare, that encouraged many of her friends to hope that the evident intention of Mr. Snell's will might at length be restored. Bp. Low, I find, diligently corresponded on the subject, with all whom he supposed to be likely to forward this matter: he employed his Oxford correspondents in making every inquiry into the state of the scholarships, and the best modes of proceedings—and in preparation for an attempt to obtain legal restitution of the bequest to its original purpose. Bp. Russell, also, during his visits to Oxford, embraced every opportunity of forwarding this object: and at one time appeared sanguine of success. On the 23rd June, 1843, he writes to Bp. Low, from St. John's College:—"Mr. Forbes showed me, at the desire of his father [Lord Medwyn] the Case of the Snell Exhibitions, and the opinions on it of two chancery lawyers,—Mr. Pemberton and Mr.

Colville. I put it into the hands of the vice-chancellor, also at the request of Lord Medwyn, and had a long conversation with him on the subject. I called likewise on the provost of Queen's, who is also on our side; and have thereby secured three out of four votes; the president of St. John's and the vice-chancellor being at present the same individual. Indeed, the vice-chancellor says, that the sooner we move, the better for our cause, and he does not see any reason why we should not confidently hope for success. You may rest satisfied that I shall do all in my power to further the object which you have in view."

Notwithstanding all that was done, however,—and notwithstanding even a decision in favour of the Church in the Court of Chancery, these hopes were disappointed, by an adverse judgment on appeal to the House of Lords: and the Snell Scholarships are still lost, and probably will always continue lost to the Church to which, on every principle of moral justice, they unquestionably belong, and to which the opportunities of thus advancing the education of her clergy, would be of such paramount importance.

In 1841 the long existing and endeared bond of union between Bp. Low and his early friend Bp. Walker, was broken—at least for this world—by the decease of the latter. It is evident that he deeply felt the loss of this most intimate and attached companion of his youth. In writing to Mr. Mitchell, he says: "Our new Bishop of Edin-

burgh promises to make a very efficient one; but no bishop there, or any where else, can make up to me the loss of the one immediately preceding; and you can easily conceive the effect of the disruption of ties of the most intimate friendship of forty-nine years' standing." And in a letter to the Rev. Duncan Mackenzie, alluding to the same event as one of the "sorrowful occurrences" that had taken place since he last wrote,—putting an end to an earthly friendship of so long duration, he says, "But he was a friend for *eternity*, and not for *time* only; and instead of mourning his loss, I wish all surviving friends may endeavour to imitate his excellencies." That he realized and cherished the "communion of saints" I am convinced, by his frequent touching allusions to this endeared friend, —to a reunion with whom in another and better state he frequently referred as a bright and blessed prospect: conversing, even during the last few days of his own life, on the interesting topic of the mutual recognition of the redeemed in heaven, with cheerful assurance: and generally ending with an expression of trust that above all other human relations, he should recover the fellowship of his friend, who was not lost to him, but gone before.

Bp. Low's early instructor and patron, Bp. Gleig, had died in the preceding year: his venerated friend Bp. Jolly had also departed this troubled scene only a short time before:—he was himself passing into that advanced period of life which the Psalmist describes as an exception to the ordi-

nary term of human existence,—though still active in body, and vigorous in intellect. It would be most congenial to our feelings, could we, from such a period, trace only a gradually advancing old age spent in calm and quiet repose, unharassed by vexations or cares, soothed and comforted by external peace,—as well as by personal well-being and respect. But, unhappily, such was not to be the unchequered, unclouded evening of the bishop's hitherto comparatively tranquil career. It is well known that the fifth decade of this century was marked by troublous times in the Church; and the venerable prelate did not escape from their influence. The very circumstances which had brought the Scottish Church into a position of note and importance, to which she had long been a stranger—and the very prosperity and increase which followed her emancipation from legal bondage, and the revived activity of her encouraged members, seem also to have brought with them new sources of trial and vexation. It is the fate of communities as well as of individuals, that in emerging from poverty and humiliation they must meet with corresponding increase of responsibility and of hostile influences. The ostensible origin of the new difficulties into which the Scottish Church was thrown, and in which Bp. Low was called to bear a very painful part, was the excited controversy produced by the rise of what is commonly called the "Tractarian movement" at Oxford, with which the whole Episcopal Church in Scotland was represented as

warmly sympathizing, as unquestionably a large proportion of the clergy, but comparatively few of the laity, did. In alluding to this subject, which is absolutely necessary to complete a memoir of the bishop, I shall endeavour to steer as clear as possible of all party bias, on one side or the other. There is nothing more lamentable than the style in which controversial subjects are too commonly handled; the claim, apparently, to infallible judgment by both sides, which seems to lift the partisan in his own estimate above the possibility of being in error, and thus entitles him to pronounce dogmatically on the exclusive correctness of his own views, and the decided falseness of those from which he differs:—and the spirit of hostility and animosity which is displayed on topics, the sacredness of which ought to induce charity and moderation in dealing with them. Men forget that others have an equal right to form a judgment with themselves: they lose sight of the fact, that their opponents may have at least as sound a reason, as conscientious a principle, as well-informed and well-educated a mind, as *they* possess: and hence a lack of forbearance, of courtesy, of deference, which, on any other topic but the highest, is generally shown to the opinions of men who, while they differ from us, we know to be as competent, or more so than ourselves, to comprehend the subject in dispute. Such, unhappily, was too much the character of the controversy which agitated the English Church, and extended its influence into

the northern community, after the appearance of the Oxford Tracts. On both sides, charges of heresy and unfaithfulness were too readily thrown out: and the more earnest and conscientious the advocate of either class of opinions, the greater and more virulent too often was the animosity excited against him. That overweening reliance on one's own judgment which has been alluded to, and a corresponding confidence of sincerity, leads men too readily to question either the soundness of judgment, or the truthfulness of those who differ from them; and thus they very easily decline first into contempt, and then into hatred of their opponents: judging that all must be either obtuse or dishonest who do not arrive at the same conclusions as *they* so distinctly perceive. And this very spirit confirms the opposition, and widens the breach, which more consideration and modesty might tend to heal. Happy will it be, if ever controversialists should learn—if controversy always must be looked for—to hold, what they believe to be the truth, in *love;* and to contend, not for victory, but for unity—not to confound and denounce, but to win their opponents, or, fairly and honestly to concede to a stronger and a clearer argument than their own.

The *immediate* cause of the renewed dissensions in Scotland, was closely connected with this divided state of feeling in the Church at large. It is well known, that notwithstanding the repeal of the penal laws in 1792, and the subsequent formal

adoption by the Scottish Church of the Thirty-nine Articles as the standard of doctrine, some few congregations continued to maintain their separate character, virtually as "English Episcopalians," though really under the jurisdiction of no bishop, and discountenanced by almost all English Churchmen, who concurred generally in the opinion expressed by so many of their own bishops, that "no reasonable objection now existed to the union of the two bodies[2]." But the anomalous position of such congregations appears to have been too agreeable, notwithstanding its serious drawbacks, to be readily abandoned: agreeable, that is, simply from their actual independence of any control:—a liberty, to some minds, counterbalancing, it is to be feared, all respect for Church principle or consistency. As long as the restrictive clauses of the Act of 1792 continued in force, the separatists and their sympathizers *might* raise something like a plea for questioning the entire communion of the Episcopal Church of Scotland with that of England; they might contend, that the orders of her clergy were not recognized, and that being two distinct bodies, there was no schism in maintaining their own standing, apart from the rule of the Scottish bishops. I say, this *might* be their plea, but most unfairly; since the very same restrictions existed as to the colonial clergy and the clergy of the American Church, which yet were never disowned as hetero-

[2] See Skinner's Annals, 1804: and ante, p. 38.

dox or schismatic. But when the Act of 1840 had deprived them of this pretence, which they maintained in spite of the highest authority to the contrary, it became necessary for those who *would* reject the episcopal authority of the bishops in Scotland, to set up some other plea for their recusancy: and this was most conveniently raised by charging the Church in Scotland, not only with Tractarian bias, but with formally holding and teaching doctrines opposed to those of the Church of England. And this charge was founded upon the maintenance of the Scottish Communion Office, as of primary authority,—that office being represented as embodying the Romish doctrine of transubstantiation, and consequently being diametrically contrary to the standards professedly adopted by the Scottish Church. This subject has already been sufficiently discussed, I trust[3], to prove the falsity of any such charge: it has been exposed, denied, refuted, abundantly, from time to time; and yet the opponents of the Church persisted, and persist, in attributing the double evil of popish doctrine, and of practical perjury, to the clergy of the Church, because they retain and uphold (in conformity with the Thirty-fourth Article) this office as the last relic of their ecclesiastical nationality.

It is somewhat remarkable, that *this* plea should have been urged so strongly after the Act of 1840 had removed every other plausible excuse for sepa-

[3] See pp. 38—43, ante.

ration. The Communion Office had not been altered: it was not enforced on any congregations: its use was rather on the decrease, than otherwise. Yet before this period, it was seldom questioned: and the very men who afterwards became most energetic in their hostility, had for years officiated in the Church, without expressing a scruple on this account, till *other* sources of grievance, arising from their own refractory conduct, induced them to lay hold of this as an efficient weapon of attack [4]. That

[4] Since the above was written, I have met with an excellent letter, addressed, in 1831, to the congregation of St. Peter's Chapel, Montrose, one of the remaining separate congregations, by the Rev. E. B. Ramsay, now Dean of Edinburgh: in which, alluding to the plea for disunion raised on the charge of leaning to Popish doctrine, he says: "When we consider the number of individuals, both clerical and lay, who compose its members, of whom many are so highly distinguished for talent, learning, and orthodoxy, it seems somewhat extraordinary that *they* should never have discovered these errors—that *they* should have continued in a communion so tainted and unsound. But it appears that errors *have* been detected. . . *Our Church has no acknowledged formulary of doctrine, or confession of faith, except the Articles and Liturgy of the Church of England.* . . I must take this opportunity, as a minister of the Scotch Episcopal Church, to protest against this, and every attempt, to *attribute* doctrines or opinions as held by this communion, excepting those which are contained in the Thirty-nine Articles and the Liturgy of the Church of England: and I also protest against *appeals being made*, in reference to the opinions of the Church, to *any thing except* what is the *authorized standard* of her faith and worship,—every thing else being irrelevant to the purpose." And in a postscript, alluding to the objections raised against the Scottish Communion Office, Mr.

I am not misstating these changes might be proved from many remarkable testimonies, which have been already made public. But I will only cite, as an instance, that of an English clergyman, who for many years ministered to one of the principal congregations in Scotland, and afterwards became one of the most strenuous antagonists of the Church on this very question: yet in 1833, at the consecration of a chapel, this clergyman delivered a sermon, which was published at the time, under the title of "The Scottish Episcopal Church, in its Foundation and Superstructure," in which, with equal talent, zeal, and truth, he substantiates the scriptural, apostolical character of the Church and her formularies. And that he did so, in the spirit of identification, is evident, from his constantly speaking of it as "our communion;" quoting with approbation the "plain and manly language" of the Scottish canons, which he refers to as the canons of *our* Church: so that it is palpable he could be in no ignorance of the contents of those canons, and

Ramsay refers to the able and candid views of that office, contained in several pamphlets of that day, in which "all objections to it are fairly answered," and proof given that "the doctrine of the Scottish Episcopal Church, on the Sacrament of the Lord's Supper, is purely, entirely, and professedly Protestant;" and he adds, as if in prospect of the procedure of certain parties ten years later, "*It is one thing to make objections to this service because you are predisposed against an union; and it is another thing to make objections to an union, because of real scruples about the service.*"

could have no dissatisfaction with them, or the doctrine or discipline of a Church, whose foundation he declares to be Christ, and its superstructure apostolic. What, then, produced such a change of feeling and of action in a few years? There is a remarkable passage in a note to this sermon, which it would have been well if this gentleman and his imitators had ever borne in mind: "It is painful to speak in terms of reprehension; but they are certainly called for in the present day. *One of the great sources of evil in the Church, has been a want of subordination.* Christians have not kept humbly in their places. . . It would be easy to show, in the wrecks which yet strew the vortex of religious enthusiasm, how experience confirms these remarks."

This "want of subordination," indeed, has been at the root of all the evil that has distracted the peace of our communion for the last few years. Painful as it is to speak in terms of reprehension, it is difficult to avoid it, when endeavouring, as succinctly as possible, to trace the origin of those circumstances more immediately connected with the subject of this memoir; which circumstances cannot be altogether passed over, and could not be understood without some explanation of these facts.

This clergyman, however, was not the immediate originator of the difficulties referred to, though his advocacy greatly helped the opponents of the Church in their subsequent endeavours to justify

their separation, and to injure the community from which they withdrew. The chief instrument in a painful course of dissension that ensued was another English clergyman, holding a cure in connexion with the Scottish Episcopal Church. Now it must be remembered, that every such clergyman, on his institution, or licence, solemnly promises, in writing, "to render *due obedience to the canons* of this Church, and to *show in all things an earnest desire to promote the peace, unity, and order*, of that part of the flock of Christ in which he shall be authorized to exercise his ministry." One of these canons is to the effect that "in the performance of morning and evening service, *the words and rubric of the* ENGLISH LITURGY *shall* be strictly adhered to. And it is further decreed that, if any clergyman shall *officiate or preach in any place publicly* without using the Liturgy at all, he shall, for the first offence, be admonished by his bishop; and if he persevere in this uncanonical practice, shall be suspended, until, after due contrition, he be restored to the exercise of his clerical functions." Such is one of the canons Mr. Drummond was bound to obey[5]. Yet he infringed that canon notoriously

[5] It was urged, that Mr. Drummond had signed the canons of 1828, and that it was only in the amended canons of 1838 that the last clause of this canon was added. This is quite true; but the General Synod of 1838 was held in Edinburgh, necessarily under his immediate observation; the revised canons were immediately published. We cannot imagine any clergyman so indifferent to his standing as to be wilfully igno-

by officiating to large mixed audiences, in a public hall, *without using the Liturgy at all;* and when, at the instance of some who felt that injury was inflicted on the Church by these irregular proceedings, the bishop was at length compelled [6] to address to him an admonition: instead of his pro-

rant of the laws under which he officiates; therefore Mr. Drummond's continuing for four years to hold preferment under the amended canons, *which of course became the sole laws of the Church from the day of their sanction*, rendered him as clearly bound to obey them in that form as though they had been literally and in every particular identical with those of 1828. If he had any objection to do this, the only fair and honest course would have been *at once* to resign his preferment.

[6] I say compelled, because a bishop is as much bound to *administer* the laws of the Church as a Presbyter or other member is bound to obey them. There may be different opinions as to the propriety of the close restriction in this canon; there can be none, I presume, as to the duty of obeying it, after solemnly vowing so to do. The "Statement" by Mr. Drummond's Committee, published at the time, and which is really a mild and decorous document, proceeds wholly on the argument that the "ministrations" of that gentleman in Clyde-street Hall, were not such as came legitimately under that canon. But the decision of the authorities of the Church was different, and to that decision Mr. Drummond owed his allegiance. As to the *manner* in which Bp. Terrot conducted his unpleasant duty, I could not adduce a more just, or a more unbiassed testimony, than that contained in a Presbyterian newspaper, the "Caledonian Mercury," of November 19, 1842: "*His* conduct, so far as we collect from the correspondence (the communications between the bishop and Mr. Drummond), has been throughout straightforward, mild, indulgent, and forbearing—forbearing, we had almost said, to a fault."

mised obedience, and peace-seeking, he withdrew himself from his vowed allegiance, and sheltering himself under his English ordination, repudiated all control, all jurisdiction; not because authority was strained to curb him in things indifferent, but because *he did not choose to prefer compliance with canons to which he had solemnly declared his submission*, to perseverance in a course palpably opposed to them, but which, in his judgment, he believed to be useful. If Mr. Drummond had *first* withdrawn his allegiance, before commencing those extemporaneous services without the Liturgy, the inconsistency would not have been so glaring; but *first* to vow obedience, then to disobey—and then, rather than concede, or alter his course, to repudiate his position and his responsibility, and to place himself virtually in the condition of an independent minister, was a course of proceeding which it is difficult to reconcile with the high personal character attached to him by his adherents. But this was not the worst: for after his secession, Mr. Drummond altered his tactics, and defended that step by *an attack on the Scottish Communion Office*, which *for ten years*, it seems, had never rendered his ministering in the Church a difficulty; but was now a convenient topic to justify a course which, it must have been felt, required a more satisfactory cause than the insubordination in which it had originated[7]. Yet those canons which he had sub-

[7] It should also be remarked, that in the exculpatory "State-

scribed also declared the maintenance of the Scottish Communion Office as of primary authority [8], leaving its use to the choice of congregations; and consequently, in that, as in the other case, he must either knowingly have accepted this office as a formulary of the Church, or have signed the canon without examination of the matters to which it referred; and it would be perhaps difficult to decide which course reflects most on the discretion or on the integrity of the subscriber.

But whatever the merits of this case individually,

ment of the Committee of Mr. Drummond's friends," before referred to, justifying their establishment of a separate congregation, independent of the Scottish Church, because of what they consider the unjust and arbitrary character of the canon alluded to, not a word is said of the Communion Office; on the contrary, speculating on the causes which *might* justify separation if they existed (in answer to an assertion that such separation under any circumstances would be schismatic), they say, "Would it not be justified by a material variation from the doctrine or discipline *at present acknowledged by both Churches?* A large portion of the Episcopalians of this place were originally members of the Established Church in *England*. Are we to be tied down to so absolute a submission, that, no matter what departure the Scottish Episcopal Church may make from *the rule now common to both*, those who conscientiously adhere," &c. &c. There has been no alteration or departure since: there is no charge of difference of doctrine brought forward at the time. Surely the accusations founded on the Scottish Communion Office must therefore have been purely an after-thought to support an insufficient cause.

[8] *This* was not an innovation of the Synod of 1838; the *same words* are in the canons of 1828, which Mr. Drummond signed.

opposition to the Communion Office became at once the ostensible weapon of all those who were either really alarmed at the suspicion of heterodox doctrine, or impatient of ecclesiastical rule, however mild, however guarded. The example set in Edinburgh was unhappily followed in several other cases; and still worse, it resulted in the alienation from the Church of numerous individuals, of whose excellence and piety there can be no question, whatever opinion may be formed of their judgment. It is true, that the hostility openly expressed against the office, was the occasion of drawing forth many able and decisive testimonies to its orthodoxy: it was defended from all the aspersions thrown out against it, not only by its national advocates, but by English clergymen, whose piety and moderation, as well as learning, ought to have lent weight to their arguments. Amongst these I shall refer only to one—a "Letter in reference to the Scottish Communion Service," by the Rev. Daniel Bagot, then Minister of St. James's, Edinburgh, now the Dean of Dromore, in Ireland, whose high clerical character demands respect, while no suspicion could be entertained of his leaning to ultra opinions. In that letter, Mr. Bagot most clearly and decisively defends the Scottish Communion Office from all tendency to Romish doctrine; he establishes its scriptural character and its identity of meaning with the English Office, arguing that it embodies the "fundamental and leading doctrines of the gospel; showing that '*the language*

adopted by the Presbyterian Church of this country is even stronger than that which has been objected against,' by extracts from the Confession of Faith, the Larger and Shorter Catechism, and the Directory for Public Worship;" not that he adduces those examples "to find fault with them," but to show that "the views put forward in the Scottish Communion Service, when properly understood, are the same as those which are held by all who have *seriously thought and studied upon this subject*." He argues, too, what it might be supposed every candid mind would be ready to consider, the impossibility of supposing that every Scottish clergyman could sign the Articles of the Church of England, professedly *ex animo*, as true and binding, and yet secretly maintain doctrines decidedly contrary to them. And he sums up with a sentiment as noble as it is appropriate, which it would have been well if all his brethren had adopted. "My earnest desire and aim is to do this: to follow after peace, and things whereby one may edify another. I shall never, however, be assured, sacrifice any one of my principles as an Episcopalian, even for the sake of peace. I have, in common with the other Episcopal ministers of Scotland, *subscribed to the canons* of the Scottish Episcopal Church, and these canons *I shall never knowingly violate*. I have promised obedience to the bishop under whom I serve, and that obedience I shall faithfully render. As an instituted minister in the diocese of Edinburgh, and a member of the Dio-

cesan Synod, I owe duties to my brethren and to my Church, and those duties I shall always endeavour faithfully and fully to perform."—" P.S. I am obliged to publish this letter, lest a report should go abroad that I was defending a service that teaches Transubstantiation; whereas, my object is simply to *explain* the service alluded to, and to show that it *never was intended*, and *never could be intended*, to teach such a doctrine."

Such testimonies (and similar testimonies from many eminent divines might be adduced) might have been expected to be of service in disabusing the minds of those who had been misled, or had persuaded themselves into a misapprehension of the true character of that office; and that an end would be put to all pretence of difference between the Church of England and that in Scotland, because of the latter exercising an indefeasible right, acknowledged in the Articles themselves, to maintain distinct and separate rituals, provided only they are not contrary to the standard of faith.

But these unhappy dissensions led also to efforts on the part of some members of the Church, to procure the relinquishment of the obnoxious service—however unjustly or unreasonably obnoxious. Memorials were prepared and signed by considerable numbers, requesting the College of Bishops to consider the propriety of adopting the English Communion Office, as the *sole* Liturgy for that solemn service. Against this proposal, however, a strong opposition was raised by the "national"

party: and it is worthy of notice, as substantiating the view already advocated, that in a protest of the most decided character, addressed to their bishop by the clergy of the diocese of Aberdeen, against the surrender of the Scottish Office, after stating very warmly their attachment to that formulary, they add: "*In order to guard ourselves against any chance of misconception, we deem it right to declare our conviction that the Communion Offices of Scotland and England teach* THE SAME *holy and scriptural truths: both equally remote from the Romish dogma of a* CORPOREAL *presence, and the ultra-Protestant error of a* MERE COMMEMORATION in the holy *Eucharist*," &c. &c. This protest is signed by nineteen of the clergy of that diocese. Whatever may be the differences of opinion as to the precise shades of meaning which various parties attach to these formularies, it is evident from this declaration of the most strenuous advocates of the Scottish Office (and it may be added, without offence, the most decidedly "high" party of the Scottish clergy), they themselves maintain *the identity in doctrine of the two services.* And assuredly, as is well urged by "a Layman of the Church," in a pamphlet issued at the time upon this lamentable subject, when those who charge Scottish Episcopalians with teaching or holding Romish doctrine, are met by direct denials, and are challenged to produce an instance of any such teaching, and are referred to the Articles of our religion, in which these doctrines are formally con-

demned; when her Articles are against it, her teaching against it, her exposition against it,—it is useless to argue with men who still persist in charging the Scottish Church with holding transubstantiation: who *will* have us to believe in it, in order that they may have an excuse for fostering and defending their particular schisms.

It was this conviction of the identity of the two services—seeing as he did, and every candid observer must see, how much bitterness and strife, and alienation, are produced by maintaining a separate form—which induced Bp. Low to become favourable to the surrender of the Scottish Office. He felt, and asserted, that if the adherents of that office held it as teaching *different* doctrine from the English, they could not honestly subscribe the Thirty-nine Articles, or hold preferment in the Scottish Church, which demands assent to them. But this they themselves distinctly repudiate. On the other hand, he held, that if they regarded the offices as substantially the same, which, according to their vow and declaration, they must,—and do,—then no advantage arising from the maintenance of a separate national formulary could counterbalance the evil of retaining an office, which proved, however unduly, a stumbling-block to "weak brethren," or an excuse by which unruly men justified their secession from the Church. Take away that office, which you declare to be identical with the English, and you take away the only plea or pretence for separation still insisted upon; and you remove an

objection to union which unquestionably does act as a barrier with many sincere and pious persons, whose excellence of character and earnestness of spirit would be as essential a gain to the Church, as their separation is now serious as a loss. Such, I repeat, were Bp. Low's opinions on this subject; and as a Scotchman, a Jacobite, a thoroughly high-principled Episcopalian, an experienced observer, and a true well-wisher for the prosperity of the Church, his opinions may be well entitled to serious consideration; and doubtless would be embraced by many who are now most decidedly opposed to them, did they only see the effect of the present arrangement from as high a point of observation, and with as charitable feelings of consideration for even the prejudices of others, as he saw them. Much in point is a passage from a letter with which the writer has been favoured by Dr. Hook: referring to his last interview with Bp. Low, at the consecration of Jedburgh Chapel, he says:—"I had some conversation with him about the altered position of the Scottish Church. *He considered that it would be desirable to give up the use of the Scottish Communion Office*, on the ground of expediency. I did not at the time agree with him. *But I now see his wisdom.* I thought it desirable that our sister Church should retain some *distinguishing mark*, so that it might not be considered merely as an *English sect.* But our enemies now take the line of representing the Scottish Church as different in principle from the English, and of *justifying, on*

that account, the establishment of a new schism in Scotland."

Such being Bp. Low's opinions on this much-debated subject, it might have been hoped that personally, at least, he would have had no trouble in consequence of the hostile attention now directed to the Scottish Communion Office. This, however, was not the case. Unhappily, some highly-valued members of his own congregation, English by birth and education, and perhaps not having very deeply investigated the subject, avowed their sympathy with Mr. Drummond's proceedings, apparently being led for the first time to imagine that the Church here is any thing more than a dependency or offset of the English Church: and identifying, as was assumed, the separatists with the English, as *distinguished* from the Scottish Communion, it may have appeared to them a natural duty to avow their attachment to the former, and consequently to withdraw themselves from the latter. It happened, also, that this dissatisfaction was increased by what were supposed to be the ultra tendencies of the bishop's assistant at that period: and the discomfort produced by both causes combined, wrought so strongly upon his feelings, that he determined to quit a spot in which he had so long lived and laboured amongst a little flock, hitherto united in spirit, and with whom he seems never before to have had a day's misunderstanding. It was, as he has assured me, with no slight effort, and no little

pain, that he came to this resolution; and he only consoled himself by the reflection, that by removing to some central spot in his own diocese, he might be enabled more easily and efficiently to attend to its growing demands on his episcopal care. This determination, however, was no sooner known among his people, than a united petition was addressed to him, praying him to forego his intention. This document evinces so strongly the sentiments with which the bishop was regarded by those with whom he was most nearly and constantly connected, that it seems due both to him and them, to preserve it. The petition was as follows:—

"Right Reverend Sir,

"We, your congregation, the flock over which you have so long presided, are desirous to address you with sentiments of sincere love and respect.

"We have learnt with deep regret that you have it in contemplation to leave your charge, to quit this neighbourhood, and that you have intimated to some of us, a desire that we should choose another to occupy your place.

"To the elder portion of your congregation, who have experienced for more than forty years the happiness of enjoying your friendship, living in your society, and benefiting by your counsels, it wou be a sad task to find a substitute.

"But to the younger members of your flock, who have grown up under your eye from infancy, who

have regarded you as a parent, with whom our earliest lessons of virtue, and our prayers in childhood are associated, it would be a heart-rending trial.

"We feel that late events have caused you annoyance; and, we fear, have excited a distrust of our love and confidence. We would fain disabuse you from such impressions.

"Sincerely and deeply attached to the Episcopalian Church, we fear innovation and change, which, experience shows us, have involved many persons in melancholy results.

"Do not ask us to choose another in your place; but allow us respectfully to suggest, that you should abandon the idea of leaving us, and yourself select an assistant, whom we will readily receive.

"Trusting that your life will yet be preserved to us for many years, and that you will accede to our petition, we remain, with sentiments of the highest respect and affection,

"Right Rev. Sir,

"Your faithful Servants."

This petition is signed by Lord William Douglas, Lord Lindsay, Colonel and Mrs. Lindsay of Balcarres, Sir Coutts Lindsay, Geo. Simson, Esq., of Pitcorthie, and nearly all the heads of families connected with the congregation, including three of the vestry.

That the petition embodied the feelings of the congregation individually is evident from letters addressed privately to the bishop, from which I

select only two: one from Lord Lindsay; and another, the testimony of which to the estimation in which Bp. Low was held, is perhaps even stronger, since it was written by one of those who *withdrew* from the Church at that period, but whose respect and affection for him personally never appear to have diminished.

"As for transporting your Penates elsewhere, my dear bishop," writes Lord Lindsay, "can you be serious? But the thing is impossible. If you ever hint such a thing again, Lindsays, Anstruthers, Bethunes, Giblestons, and the east of Fife, *en masse*, will rise and hold you a close prisoner the rest of your days, as a personage too precious to be trusted with his own disposal. You do not know the love, and value, and esteem, with which you are regarded. I can answer at least for my own people on that score. And pardon me, if I add, that hesitation as to your successor or assistant is a matter in these days not so very wonderful. These are stirring times: and the eminence on which we stand commands the view of a vast plain, on which *opinions* are preparing to battle for life or death. The deeper one's sense of this, the more important does it appear to secure the ablest men for the service of truth. . . . If, as I should not be surprised, it is an uncertainty as to the tenets of your present assistant which has caused the hesitation you are hurt at,—I do entreat you to impute it to its right source, which is any thing but disregard for one to whom we all look up with

such affection and respectful esteem as yourself. Pray forgive me for having said all this; but your letter affected me so much, that I could not help it.

"Always affectionately and most sincerely yours,
"LINDSAY."

The other letter referred to is as follows:—

"My dear Bishop,

"I cannot allow the address which has been presented to you by your congregation, to appear without my signature, without writing to express to you how fully I agree in all the sentiments of esteem and affection for *you*, which it contains, or how deeply I should regret were you to put into practice your intention of leaving Pittenweem.

"I sincerely trust that you will abandon your purpose of doing so, and that, by remaining amongst us, you will permit us all to testify our regard, by doing all we can to promote your comfort and happiness. But, knowing, as I think you must do, my opinion on certain points which are now brought very prominently forward, it will not be matter of surprise to you, that I have considered it more straightforward to withhold my signature; and however much I may err in judgment, I trust you will believe that I have only acted as my conscience dictates. I have hesitated a good deal whether it was becoming in me to write this letter to you; but my fear of being thought deficient in affection-

ate regard has overcome any scruples which presented themselves.

"——— joins me in every good wish for your welfare and happiness; and in the hope that it may please Almighty God long to spare you to us, believe me, &c. &c.

"———."

As may be supposed, such remonstrances succeeded in retaining the bishop in his long-accustomed abode and position; and strengthened the bonds of affection and esteem which had already been so firm and so constant for many years, between himself and those who continued stedfast in the time of trial. And with respect to others, as before remarked, although their separation from the communion of the Church inflicted on his sensitive mind a wound that never ceased to grieve his spirit till the latest period of his life, yet the ties of personal kindness and affection were never interrupted; nor did he ever diminish his paternal interest in them and in all that concerned them.

The vexations to which the bishop was exposed in consequence of the new divisions, however, were not confined to his pastoral capacity as incumbent of a congregation. He had a succession of difficult and painful matters arising from them in his diocese, requiring his episcopal interference. The first of these appears to have been caused by the irregular conduct of one of his clergy, a gentleman in English orders, but instituted to a living in Scot-

land, and accordingly, by solemn vow, owing obedience to the canons and the ordinary. A neighbouring clergyman had followed the example of Mr. Drummond, and renounced his connexion with the Episcopal Church in Scotland. Clearly, therefore, no Scottish incumbent could canonically interchange duties with him. But the incumbent in question did so,—not only by officiating in that separated chapel, but admitting the minister of it to officiate in his Church. As has generally happened with those who have thought proper to break laws which they disliked, though they had solemnly promised to obey them—(as no *civil* penalties are attached to their recusancy in a disestablished Church)—the incumbent being admonished by the bishop for this irregularity, not only refused to admit the error, or to promise to abstain in future from such acts; but, as the easiest mode of evading the consequences of the breach of canonical obedience, he declared himself independent, "withdrawing himself from the ecclesiastical authority of the diocesan," and declining to attend the Synod, where an investigation of his procedure was to be made; and yet persisted in officiating in the chapel to which he had been instituted in connexion with the Scottish Episcopal Church. Of course, under such circumstances, no alternative was left, but to declare this clergyman superseded from his position as a Scottish incumbent, which sentence was accordingly formally and solemnly pronounced. It is not a little remarkable, that in justifying his seces-

sion, this gentleman followed strictly the example of his Edinburgh prototype; his last reason for withdrawing from the Scottish Church, being, that "the Scots Episcopal Clergy, undeniably and hereditarily, hold tenets plainly at variance with the Thirty-nine Articles:" and it cannot be unnecessary to repeat here the formal denial of such a charge by the clergy of the diocese, corresponding as it does with so many other deliberately recorded assertions of various portions of the Scottish Church: in their official statement of the proceedings of this meeting, alluding to this accusation, they say:—

"The Synod, on the contrary, hereby declare, *that they cordially abide* by the said Articles, *in their natural, literal, and grammatical sense*, and consider that *no man can honestly hold office in this Church, who signs them in any other signification.*"

Of course the rejection of this clergyman had no influence whatever upon his proceedings, except to render him more decided in his antagonism to the Church from which he had withdrawn himself. The usual method was adopted by him, of setting up an "English Episcopal Chapel;" and of publishing, under the form of a letter to the Bishop of Exeter—(in deprecation of that prelate's charge of schism against all English clergymen so acting)—a most intemperate, and uncharitable pamphlet; full of assertions of the papistic tendencies of the Scottish Church, and the dishonesty of her clergy: but not a word in explanation of the fact that these

glaring evils do not appear to have been discovered by him till the episcopal authority was interposed to check him in a course of uncanonical irregularity!

In all these cases, the seceders, in their public statements, represented the cause of their secession to be a zeal for evangelical truth as opposed to Romanizing and Tractarian error: although they certainly never have shown that their preaching of evangelical doctrines was the origin of the difficulties in which they became involved with their diocesans. And it would be easy, were not such personal allusions invidious and unsuitable, to prove that equally "evangelical" preachers were at the same time ministering in the same dioceses, and still continue to minister, unchecked and unquestioned. The shade of their theological opinions was not the *real*, any more than it was the ostensible reason for interference. But this plea, received, no doubt, very readily and without severe investigation, by many earnest-minded persons, at once secured a sympathy and support, which it can scarcely be believed would have been afforded to them upon the original question of conformity to the canons which they had vowed to obey. Whether such policy is as candid as it evidently has been successful, need scarcely be questioned. The effect of it has been, and still is, too palpable. One of the earliest results in Bp. Low's diocese, was the withdrawal from the Church of a new chapel

then recently erected at Nairn, which had been commenced under his episcopal sanction, and assisted by his contributions, as well as by the subscriptions of many whose assistance the bishop had been the means of securing; and of still more who contributed under the assurance that the chapel was to be in connexion with the Scottish Episcopal Church, and regularly subject to the bishop of the diocese. But it appears, that some of the leading parties took alarm—very unnecessarily indeed—at the recent disturbances; and before its completion, instead of determining to support consistency and allegiance, induced a majority of the resident subscribers to vote for the withdrawal of the chapel from its connexion with the Church. The voluminous and painful correspondence arising out of this matter, it is not desirable to publish, involving, as it does, so much that is personal to many living individuals. But some portions of that correspondence I think it necessary to produce here, (although some of the letters have already frequently been printed in a temporary form,) principally with a view to preserve, in connexion with the prelate to whom they were addressed, some of the explicit declarations of high English authorities as to the real position of the Episcopal Church in Scotland—a position continually affirmed, on the basis of law and catholicity, and yet as constantly denied with a pertinacity which is as surprising as it is painful.

The following statement of the case at large, is made in a letter from Bp. Low to the Earl of Cawdor, one of the subscribers to the said chapel.

"My Lord,

"As the bishop of the diocese in which a new Episcopal chapel at Nairn is situate, I have thought it my duty to address your lordship, as a subscriber to the erection of the chapel, on the subject of some recent proceedings connected with that building. Two of the trustees, Mr. ——, and Mr. ——, an English gentleman, resident in the neighbourhood of Nairn, who had in the commencement of this undertaking consulted me as ordinary, or bishop of the diocese, on the propriety of such an erection, have recently, with the concurrence of some of the subscribers, attempted, contrary to their original design,—in which, as their diocesan, I concurred—to make the new chapel independent of episcopal control, and to connect it with those who have lately separated from the Scotch Episcopal Church. Your lordship cannot but be aware, that an 'Episcopal' chapel or church, subject to no bishop or episcopal control, is an obvious misnomer; and to regard any Episcopal chapel in Scotland as under the superintendence or jurisdiction of the bishops in England, is opposed both to the civil and ecclesiastical laws of the country; and such jurisdiction has been invariably disclaimed by the bishops of the English Church. . . In the case of Nairn, to which I would at present call

your lordship's attention, the question is one of a more aggravated character, as the original design has been departed from, my authority as bishop of the diocese thrown off; my opinion, and that of other trustees, treated with contempt; and the only amends made, is the offer of our subscriptions being returned. This majority of votes, I understand, has been obtained, by an irregular appointment of additional trustees, without the concurrence of myself, or others, similarly circumstanced as subscribers or trustees."

In conclusion, the bishop states that it was the intention of those trustees who concurred with him in maintaining the original purpose of the chapel, to proceed, if necessary, to legal measures for the recovery of the building: and the "opinion" of the Solicitor-General of Scotland was obtained, in which, amongst other evidently well-digested replies to the memorialists' questions, he says, "Looking to the whole circumstances, stated in the memorial, I think it very difficult to draw any other inference from them, than that the original object and intention of raising the funds, acquiring the ground, and erecting the building, was, to found a church and congregation *in connexion* with the *Scotch Episcopate*. One and all of them lead strongly to this conclusion. At the same time, there was nothing *expressly stated* in the subscription papers, resolutions, or feu charter, that such was to be the nature of the foundation and constitution of the chapel. This was no doubt assumed,

and taken for granted, by many of those who were most energetic in the cause, and took the deepest interest in its success: but it was *not* made matter of *contract* or *express* arrangement amongst the subscribers. Had these documents borne, in express terms, that the chapel was to be in connexion with the 'Protestant Episcopal Church in Scotland,' I should have held it clear in law, that no change of views or intentions on the part even of the majority of the subscribers, would have warranted so radical an alteration in the constitution of the chapel, or entitled them to withdraw their subscriptions." On the whole, therefore, the solicitor-general thought, that in a legal point of view, it was better to give way than to contest the right—evident as was the original purpose. That the bishop, and Mr. (now Bp.) Ewing, indeed, could have had any connexion whatever with a proposed chapel *not* in communion with the Church, is of course out of the question. But how the original documents came to be so loosely worded as to leave that communion unexpressed and "taken for granted," and thus allowing a legal outlet for the prosecution of their new views by a majority of the subscribers, is a rather remarkable instance of oversight: which the use made of it may well guard others against repeating.

It is pretty evident, that the step taken by the parties in this case, was decided on in very imperfect acquaintance with their true position. They had been told, and they believed, that the Scottish

Episcopal Church was not in full communion with the Church of England; and they do not seem to have been fully aware that they could enjoy no *actual* episcopal connexion with that Church, however decidedly they might declare themselves to be English episcopalians. Probably similar misapprehension has attended the origination of other secessions. That this was the case here I have the best evidence, in a letter to Bp. Low, from a highly respectable layman (a subscriber to the chapel in question), in which, after expressing his hope that amicable measures, rather than legal, should be pursued as far as possible, he says: "I do not see a step more likely to produce a good result, than making a simple, unvarnished statement of the actual position of the Nairn Chapel. My *private* belief is, that an expectation was indulged in, that the spiritual jurisdiction of the chapel would be, or *could* be, undertaken by the Bishop of London, or some other head of the English Church; and I think it is much against the feelings of most (if not all) of the congregation, that their minister, whoever he is or may be, should be out of the pale of all episcopal superintendence. Pointing out their position in this matter, would be very likely to have good effects, as I doubt its having been taken into consideration at all. In my own opinion, it has so material a weight, that I would never allow myself to become connected with a Church based on such principles."

So far was this expectation of English episcopal

supervision carried, that it was currently stated that the new chapel at Nairn was to be consecrated by an English bishop; and the local prints named the Bishop of *Exeter* as the intending consecrator! This highly ridiculous report was contradicted by that prelate in the following terms, in answer to a question as to its truth addressed to him by the Rev. A. Ewing, with Bp. Low's concurrence:

"Bishopstowe, Torquay.

"Rev. Sir,

"Your letter of the 4th would have received an earlier answer had I been at home when it arrived; but I lose not a single post in giving it such an answer, as I trust you have sufficient charity to expect from me on this occasion. I have been rarely more astonished, than by the statement which you say has been made in some of the local newspapers in your neighbourhood, that I am about to consecrate a church in the diocese of Moray, Ross, and Argyle. I should have thought that the glaring absurdity of such a rumour would have secured its non-admission into any journal, which is under the direction of any person of ordinary information. I have no more right to intrude into the Bishop of Moray's diocese than he has to exercise jurisdiction in mine; and I certainly have as little inclination as right to do so. You are at liberty to give the fullest and most unqualified contradiction to the statement. I cannot even guess what can be pretended as its foun-

dation; till your letter reached me, I was not aware of the intention of any one to build a new church at Nairn, or elsewhere, in Scotland. *The bishops in England have no jurisdiction whatever out of their own dioceses respectively.* The Church of Scotland is as independent as that of England; and I deem any priest or deacon, whether ordained in England or Scotland, who presumes to minister in any diocese in Scotland, in defiance of the bishop's authority, as guilty of the most manifest schism. *The notion of a chapel at Nairn being in connexion with the Church of England, unless through the Bishop of Moray, is monstrous.* Heartily praying the Great Head of the Catholic Church to bless the pure and apostolic branch of it, which by His grace is planted in Scotland, I am, Rev. Sir,

"Your faithful servant and brother in Christ,

"H. Exeter."

This is the letter in reference to which the seceding clergyman before spoken of thought it necessary to publish a pamphlet, endeavouring to rebut the charge of schism, by fixing the stigma of heterodox teaching on the Scottish Church. The assertion was constantly made, though as constantly refuted, that that Church is *not in communion* with the Church of England; a statement so pertinaciously repeated, that it was thought desirable to request from the highest ecclesiastical authorities in England, their final opinion on this point; although the Act of 1840, and the occur-

rences already narrated as following it, might have been supposed to have sufficiently decided that question. A memorial to this effect was prepared, signed by the bishops, and forwarded by the Primus, Bp. Skinner, to the Archbishop of Canterbury, including also some questions as to the position of the separated congregations in Scotland. The reply of the Archbishop is as follows; and assuredly a more distinct, final, and authoritative reply could not be wished.

"Lambeth, March 21, 1843.

"Dear and respected Brother,

"It is only within these few days that bishops have been in London in number sufficient to enable me to obtain *an opinion which might represent the general sense of the body*, in regard to the questions proposed in the memorial which you transmitted to me, with a letter bearing date the 30th December, 1842.

"*To the first of these questions*—'*Do the Archbishops and Bishops of England consider the Scottish Episcopal Church to be in full spiritual communion with the United Church of England and Ireland?*'—*an answer in the affirmative was* UNHESITATINGLY *given by all present.*"

The Archbishop continues, that, with regard to the status, in relation to the Church of England, of separated English clergymen, the bishops were "unwilling to express an opinion which, whilst it could have *no legal* effect, might bind them to a

course of proceeding which might hereafter be questioned in a court of law." And he concludes: "I can have no difficulty, and I may say the like for my brethren, in professing high veneration for the Scottish Episcopal Church, and unfeigned respect and veneration for the office and persons of the exemplary bishops whose signatures are attached to the memorial."

A private letter from the Archbishop to Bp. Low, on the same subject, is also well worth preserving:

"Right Rev. and dear Brother,

"As our ecclesiastical laws do not allow any minister belonging to a Church *not in communion* with our own, to officiate, under any circumstances, in our churches, the *permission* recently granted to the Episcopal clergy of Scotland by an Act of the Legislature, *involves the recognition of communion* between the two Churches, and WAS INTENDED to have that effect. The prohibitory statutes originating in political animosities, and since relaxed by Parliament, have *no connexion with the present question.* Those who understand these matters will perceive this at once, and with those who do not, it is useless to argue. The restrictions attached to the permission referred to are in fact regulations which cannot in any way neutralize the legislative acknowledgment of the relation of the sister Churches to each other. In this respect, the clergy of the Episcopal Church in the United

States, and those of the same Church in Scotland, are placed on the same footing.

"I remain, with great regard and esteem,

"Your affectionate brother,

"W. CANTUAR.

"Right Rev. Bishop Low."

While these letters distinctly affirm, on the highest authority, the actual communion of the two Churches, I think it desirable to cite one more from his Grace to the Rev. A. Ewing, in which an equally explicit opinion is given as to the position of the separated clergymen and congregations. It would be proceeding too far, perhaps, from the immediate subject of our memoir, to quote the numerous letters from other English and Irish prelates on various occasions, in which that communion is equally unqualifiedly stated, and their disapproval of the separatists expressed. Amongst such letters are communications from the Archbishop of Armagh, the Bishops of London, Bath and Wells, Down and Connor, Limerick, Salisbury, St. Asaph, Rochester, Llandaff, Bangor, Durham, Oxford, &c.

The Archbishop's letter to Mr. (now Bp.) Ewing, is as follows:

"Rev. and dear Sir,

"Being absent from London, to the neighbourhood of which I proposed to return at the end of this week, I did not receive your letter of the 14th till this morning, and I lose no time in an-

swering the question which you have put to me. The Episcopal Church in Scotland *is in communion* with the United Church of England and Ireland, *through the medium of her bishops;* as, without referring farther back, will appear from a recent Act of the Legislature, the 3rd and 4th Victoria, c. 33. *Of congregations in Scotland not acknowledging the spiritual jurisdiction of the bishop* in whose diocese the chapels are situate, *yet calling themselves Episcopalians*, WE KNOW NOTHING. In order to prove their right to this designation, they should be able to show what bishop in England has authority, by law or custom, to regulate their worship, and to direct and control their ministers in respect of discipline or doctrine. In default of such proof, they cannot be considered as Episcopalians, though the service of their chapels be performed by a clergyman who has been regularly ordained by a bishop.

"In the case of Forres (Nairn?) my subscription was given on the understanding that the chapel was subject to the jurisdiction of the bishop; and I should undoubtedly refuse to contribute to the building of any place of worship which was not under his authority.

"I remain, Rev. and dear Sir,

"Your humble and obedient servant,

"W. CANTUAR."

The Bishop of London also had subscribed to the chapel at Nairn on the same understanding; but requested the return of his subscription when

he learnt that it was to be withdrawn from the jurisdiction of the bishop, a course which was pursued by several other of the original contributors. It was determined, at length, to forego the intention of legal proceedings to recover the chapel to its first purpose; and this resolution Bp. Low communicated to the chairman of the new trustees in the following letter:

"The Priory, Pittenweem, 5th December, 1845.

"Gentlemen,

"I make the following communication to you, in my own name, as Bishop of Moray, Ross, Argyle, and the Isles, your Diocesan:

"It can scarcely be doubted, from my connexion with it from the beginning,—my being, as Bishop of Moray, a trustee for the ground whereon it stands,—one of my clergy and his brother being trustees,—and that the other two original trustees were, when appointed such, in communion with our Church,—as also, from the designation of the chapel, the minutes and correspondence connected with it, the letter of Sir F. Dunbar, Bart., the donor of the ground whereon it is built,—and other reasons,—that the Episcopal chapel at Nairn was built in connexion with my Episcopate in that portion of the Episcopal church over which I preside. That it can be an Episcopal chapel in any other way, seems impossible:—that it can be, as now affirmed, in connexion with the Episcopal Church in England, the late declaration of his

Grace the Archbishop of Canterbury, on the point, shows not to be the case.

"By the decision of a court of law, it seems highly probable that the chapel might be restored to its original position, in connexion with my Episcopate. By the opinion of counsel, there seems no difficulty in the way of setting aside all transactions connected with the chapel since July last. Without proceeding to the *full extremity* of the law, however, in consequence of an accidental or purposed omission in the title-deed, it is the opinion of the same counsel, that neither party now claiming the chapel can make out an *exclusive* right to it. Under these circumstances, wishful, where possible, to avoid using the weapons of this world, and praying God Almighty for His blessing on what I do, I deem it best and right to decline legal prosecution, and at the same time all connexion with the chapel, as at present constituted.

"It gives me pleasure, gentlemen, to abstain from legal procedure in this matter; and, as the rights of the Church are uncompromised by it, and the position of the Scottish Episcopal Church is now sufficiently vindicated by the late declaration of the Primate of all England, to follow the course taken relative to this chapel by those prelates of England whose names were connected with it.

"In withdrawing from you, gentlemen, so lately in communion with the Church of which I am an overseer, I do so, believe me, with feelings of the profoundest sorrow and commiseration, with prayer

that God will visit you with repentance for disturbing the integrity and peace of His Church, and in His own good time, restore you to its communion. As it was not my conception in purposing the establishment of a branch of the Episcopal Church at Nairn, that a material building alone should be its representative, it is my desire, and will be my duty, to carry out the establishment of a church there, by the settlement of a clergyman in connexion with the chaplaincy of Fort George, which has been secured to us by Government, by whose ministry the benefit of communion with the Episcopal Church, as it exists in Scotland, England, and Ireland—one Church through the medium of one Episcopate—will be maintained.

"My withdrawal of legal proceedings, as above intimated, is contingent on my own subscription and those of others desiring theirs, being immediately returned. Should, however, at any future time, as intimated by his lordship the Bishop of London, 'the chapel be subject to the bishop in whose diocese it is situated,' my subscription, and probably those of others, will be renewed.

"I am, Gentlemen,

"Your most obedient servant,

"DAVID LOW, LL.D.,

Bishop of Moray, Ross, Argyle, &c.

"To the Chairman, or other President, of those gentlemen now acting as Trustees of the Episcopal Chapel at Nairn—December, 1845."

"Sanquhar House, Forres, December, 1845.

"We, the undersigned, original trustees of the Episcopal chapel at Nairn, concur in the above decision and sentiments of his Right Reverence the Bishop of Moray, and take this opportunity in withdrawing, along with his Reverence, from connexion with said chapel, as at present constituted, to bear testimony to the faithful and affectionate care with which his Reverence has exercised, and sought to exercise, jurisdiction over it.

"A. Ewing, Presb. S. Ep. Church.

"J. Ewing, St. John's Col. Oxford.

"To the present acting Trustees of
the Nairn Episcopal Chapel."

It must be acknowledged, however, that *all* the Anglican bishops, in reply to the questions addressed to them, did not express themselves in terms so favourable to the Scottish Church. It may be hoped that those who identified themselves with her opponents, had been influenced by hostile representations, which an insufficient acquaintance with the subject did not prepare them to doubt, rather than by a deliberate opinion formed after careful investigation of the facts. Amongst others, the Bishop of Cashel, (of whose personal piety and excellence no doubt can be entertained, —while it may be permitted to dissent from his ecclesiastical notions when these are so diametrically opposed to those of a majority of prelates of even higher station and longer experience,) publicly expressed his sympathy with the seceders, and

his hostility to the Church. His lordship also addressed the following letter to Bp. Low on the subject, which was published, *not by its recipient*, in an Edinburgh paper. This publication of an *ex parte* document, either by, or with the concurrence of, its writer, induced the bishop to publish also his replies; and these documents I think it necessary here to reproduce.

The letter of the Bishop of Cashel was as follows:

"Waterford, August, 1845.

"Right Rev. Sir,

"It is perfectly true that I do feel a great sympathy with those members of the Church of England, in Scotland, who have seceded from the Episcopal Church of Scotland. It has been a source of great grief to me, that the Scottish Episcopal Church has departed so widely from the doctrines of the Church of England, and has adopted language and sentiments which had been advisedly given up by our Church.

"I should disapprove of this at any time; but more particularly at the present moment, when the Tractarian movement in England is doing so much towards an approximation to the Church of Rome. It grieves me that the Scotch Episcopal Church should throw the weight of her countenance into the scale of the unsound members of the Church of England.

"I feel myself called upon to express my fellow-

feeling with those in Scotland who stand forth as champions of the truth, as well as with the lovers of truth in England.

"I can in no wise admit your position, that members of the Church of England, in Scotland, are bound to maintain connexion with the Scottish Episcopal Church, though it be erroneous in doctrine; no more than I would admit that they are bound to maintain connexion with the Romish Episcopal Church in foreign countries. I never considered myself guilty of schism when I attended a Church of England place of worship in France, or Belgium, or Germany, though under the jurisdiction of no Episcopal authority in those countries; and, in like manner, I consider neither myself, nor any other person guilty of schism, when, as members of the Church of England, we attend, in Scotland, a Church of England place of worship, without acknowledging the jurisdiction of the bishops of that country, with whom, on account of errors in doctrine, we cannot hold communion.

"That the doctrines of the two Churches are not the same, is an undeniable fact; we have only to read the communion services of the two Churches to see the difference[9]; and I cannot understand how persons who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland.

"Did providential circumstances take me to Scotland, I should think myself bound to hold com-

[9] See p. 261, &c.

munion with the members of the Church of England there, rather than with the Episcopalians of the Church of Scotland. I would receive the communion in their chapels in preference to those of the latter.

"As you, right rev. sir, have asked my opinion, I have thought it my duty to give it freely and plainly.

"I pray earnestly that the Scottish Episcopal Church may be led to consider her ways, and throw off those points in which she differs from the Church of England, and that we may yet be found of one mind in the house of the Lord.

"I have the honour to be, &c. &c.

"ROBERT CASHEL."

To which Bp. Low thus replied:

"Priory, Pittenweem, 25th August, 1845.

"My Lord,

"Your lordship's letter, which I have this morning received, has filled me with unfeigned surprise and regret. I will not stop to inform your lordship, what it was your duty to have known, that by a recent Act of the Legislature, the Episcopal Church in Scotland is *legally*, as it has ever been canonically, in communion with the United Church of England and Ireland; nor will I do more than acquaint you that the chapels at Huntly and Nairn have both been submitted to a legal tribunal,

and are not yet, at least, the independent chapels, which, were the legal decision in their favour, they will become.

"Your lordship's position in the Church will unfortunately give a weight to your opinion and conduct in this distracted country, which their own character would not otherwise obtain. In the good providence of the Great Head of the Church, which has never deserted this long-tried communion, the sentiments of the admirable Primate of England are widely at variance with those of your lordship. To his grace's admirable letter, a copy of which I transmit, I content myself with referring you.

"I have the honour to be, &c.

"DAVID LOW, &c. &c."

"Priory, Pittenweem, 30th August, 1845.

"My Lord,

"Business, and other occurrences, compelled me to address your lordship in briefer terms than I intended; I now proceed to supply that defect.

"I am an older man than your lordship, and can probably number more years in the Episcopate than you have been in orders. At my time of life discussions of the kind which your letter opens up, are scarcely seasonable: how much then must I feel, after a long government of the Church under my charge! You expressed sympathy with those who have disavowed my authority, and broken off

from their dutiful allegiance to their vows and their diocesan; and how much must I feel surprised, and deplore your projected encroachment on my spiritual rule!

"There was a period, my lord, and that not distant, when the Church in Ireland was brought low by oppression, and appealed for sympathy and relief to other Churches with which it was, or was not, in communion. From the Episcopal Church in Scotland, the body with which your lordship is connected received the most cordial sympathy and relief. At the period to which I have referred, an address was presented to His Majesty, William IV., from the Episcopal Church of Scotland, embodying expressions of the profoundest sympathy for the Irish Communion. It so happened, I was appointed to draw up this address, from which the following extract is now presented to your notice:—'Whilst we tender our most grateful thanks for the toleration which we enjoy in common with all your Majesty's subjects, we beg leave, adopting as we do, the doctrine, discipline, and worship of the United Established Church of England and Ireland, humbly to offer our heartfelt sympathy for the present distressing state of that portion of the Church established in Ireland, and to express our alarm and conviction that the threatened attacks on that Church, if extended to England, will be attended with all the calamitous consequences of the Grand Rebellion.'

"With this body, which you have not scrupled

to brand with the most offensive and unfounded epithets, there was no hesitation, at the time to which I refer, to own a fraternity, and acknowledge a communion, though at that period those legislative enactments had not yet passed, by which communion between the three Churches was *legally* established. I lay stress on the term *legally*, as I have myself discovered that many persons of your way of thinking, are apt to approve or disapprove the *soundness* of a Church in the precise ratio in which it is sanctioned by the State.

"Whether then there be any justice in the parallel which you have chosen to draw between the Romish Church abroad, and the 'Protestant (so termed by Act of Parliament) Episcopal Church in Scotland,' which is in strict canonical and *legal* communion with the United Church of England and Ireland, I leave your lordship and all unprejudiced inquirers to judge.

"But your lordship asserts that the Scottish Episcopal Church has altered her standards and offices, and declined into Romanism. And pray allow me, my lord, an aged bishop in Christ's universal Church, to inquire upon what grounds you have formed this most uncharitable and unfounded opinion. I am not called upon to plead the cause of my Church before your lordship, or before any one; but the emergency of the case, and the distraction of the times, induce me to waive all punctilios, and to acquaint you that the statements on which you have formed your opinion are false;

and that a slight inquiry on your part would have discerned their malignity and falsehood. And pray, my lord, who are the men from whom your opinion of the unsoundness of the Episcopal Church in this country was obtained? If from Mr. Drummond, or other of his adherents, are the party-views and statements of men who have broken their vows and forsaken the Church with which they had been so long connected, to be received without suspicion and inquiry? Or, has your lordship not seen in your country, the Rev. Mr. Bagot's very clear and able defence of the Scottish Communion Offices, in his correspondence with Mr. Drummond, inserted in the 'Newry Telegraph?'

"Perhaps, also, your lordship is not aware that the original cause of Mr. Drummond's disaffection and subsequent secession from the Scottish Episcopal Church, after ten years' connexion, was by no means the after-thought grievance of the Scottish Communion Office, which had always been regarded by that Church as of primary authority; but simply a resolution to throw off the authority of his diocesan, the present Bishop of Edinburgh, when admonished by him to abstain from certain irregularities, which would not have been tolerated in England. The case of the Rev. J. Jordan, in the diocese of Oxford, at this moment, is precisely in point, who has been admonished by the Bishop of Oxford for presiding at a Wesleyan Missionary meeting in that diocese. I think it proper, however, to remind your lordship, when referring to

the Scottish Communion Office, that though, by the Scottish Canons, that office—(almost identical with Cranmer's first office of Edward VI., and pronounced by Bishop Horsley, and other eminent divines of the Church of England to be, if any thing, preferable to that now in use,)—is stated to be of primary authority in the Scottish Church, it is no where stated to be of general obligation. In my own extensive diocese, for instance, it has fallen much into disuse, and is now only retained by two primitive congregations. For myself, I may note that it never has been, nor will be, my practice to force either the English or Scottish Communion Office on any churches in my jurisdiction, against the feelings and expressed wishes of the respective congregations. In the new chapel at Huntly, the Scottish Communion Office has never been employed: in the old chapel, previous to the erection of the present building, it had been for a length of time used. In the new church at Nairn, there was no intention expressed or entertained that the Scottish Communion Office should be introduced; at Inverness, and nine other churches in my diocese, it has been superseded; nor, except generally in the dioceses of Aberdeen and Brechin, am I aware that it is, with a few exceptions, any where retained. In my own church I formerly employed it: but in deference to the wishes of the congregation, most of whom had lately been accustomed to the English office, I introduced that office, which is now invariably used. I did not certainly perceive the

essential difference of doctrine which your lordship, and many of my younger brethren, have discovered; but, if I err in not elevating *crotchets* into principles, or straining at points of little moment in these minute error-seeing times, I congratulate myself that I err with many illustrious English divines of past and more glorious periods, whose praise and remembrance are in all the Churches.

"My lord, I have extended my remarks to a greater length than I wished or intended; I shall now bring this explanatory letter to a close. But before doing so, I may be permitted to state that your lordship may live to see times of adversity and trial to the Church, greater even than any that our long-persecuted and depressed communion has experienced. Dark and gloomy days, be assured, my lord, are approaching; nor think, that by perpetuating discord and dissension, you are serving the cause of truth, or increasing the purity, or strengthening the bands of Christ's Holy Catholic Church. And, my lord, allow me to assure you, that if judgment do befal the household of God, it will assuredly commence with the Irish Church.

"Against that communion, murmurs, not loud but deep, are being muttered, which will ere long probably break out into a resistless invasion of her temporal honours and endowments. Such honours and endowments, were once also possessed by the Episcopal Church in this country, which have been withdrawn in the Providence of God. Whether the Scottish Church, when weighed in the balance

of the sanctuary, was or was not found wanting, God only, the Wise and the Holy, knows. Still, she remains, though burning not consumed; though cast down, thanks be to God, still not destroyed. And whether, my lord, the Church of which you are a ruler, has achieved all for which she was ordained by the Almighty, and endowed by man, I take not upon me to determine. The signs of the times, it is certain, seem pointing to her ruin. But this I do know, my lord, and may remind you, that when the present Bishop of Cashel so boldly and so triumphantly, in his place in Parliament, on a recent occasion, threw back the malignant falsehood that was propagated against him, respecting the affairs of his diocese, we, the rulers and members of the Scottish Church, little dreamed that charges equally false should be made against our communion by the same bishop, who manfully dared his maligners to prove his accusation. And if this parallel be just, (nor can it be disputed or evaded,) then, my lord, I would request, as an aged ruler in a suffering Protestant Episcopal Communion, that you would be more cautious in future, in the high position to which you have been so lately raised, how you brand a branch of Christ's Universal Church with unsoundness or heresy, and prefer, to its communion, the company of its disaffected seceders.

"I have the honour to be, &c.

"DAVID LOW,

Bishop of Moray, &c.

"P.S.—I forewarn your lordship, that in the event of any interference with my diocese, I shall feel it my duty to transmit your letter, and my own two replies, to the columns of a public journal."

Upon these respective documents it would not, perhaps, become me to express an opinion. Various comments upon them, from very different quarters, were addressed to the bishop, one or two of which, as illustrating the feeling and temper of opposite classes, may not be out of place. The following, it may be supposed, was *anonymous*.

"Sir,

"The Bishop of Cashel has, I think, read you a lesson which you will not have forgot. You and your brother bishops will do well to take his advice:—return to the Church of England in your Baptism and Confirmation Services (!)—especially in the Communion Office; and then we shall hear no more of the 'Drummond' and 'Dunbar' schism. As matters stand,—*no clergyman of the Church of England* or Ireland, *who has a due regard to his ordination vows* and the Articles he has signed (it is to be hoped) ex animo, *can*, or at least *ought*, *to have any* connexion with the Episcopal Church of Scotland.

(Signed) "Πρεσβυτερος."

It must be left to the consciences of the *seventy*

clergymen in English or Irish orders, still officiating as bishops or incumbents in the Scottish Church, to reconcile their position with "a due regard to their ordination vows." Some of them are of high standing, as scholars, and as divines:—it is to be hoped, at least, that they are not *all* such fools or knaves as the writer of this indecent letter would insinuate.

Two examples of a different character, however,—one from an eminent English beneficed clergyman, and the other from an Irish incumbent, may properly be introduced, both as illustrating the kind of consolation the bishop very largely received, and for the sake of the principles they express.

"Right Rev. Father in God,

"I trust you will forgive an humble presbyter for addressing you: nothing but the peculiar circumstances of the times could justify me in venturing to express to you my unfeigned and dutiful respect for your personal character, my deep reverence for your exalted and apostolic office.

"As the grandson of one who went from this country to be Bishop of Cloyne in Ireland, I grieve that any bishop of that country could write to you, or act towards the Church in Scotland, as has the Bishop of Cashel.

"That letter, and that conduct, however, have done good. They have induced several incumbents to sign a memorial and protest to the Primate of England, on the subject of the schism in Scotland.

This I had myself done long since; and I further beg to say, that having no authority in this matter, I have, in common with many others, come to a solemn determination to close my pulpit not only against the seceders in Scotland, but against any clergyman from this country who presumes to countenance them, and to set at nought the just authority of the bishops of Christ's Holy Church.

"That the great Head of the Church may continue to pour upon you the same spirit of wisdom and firmness, of zeal and tenderness, which has hitherto given us such unfeigned cause for thanksgiving and joy, is the humble prayer of, Right Rev. Father in God,

"Your most obedient and most dutiful servant,

"——, Incumbent of the parish of ——."

The letter from an Irish incumbent was as follows:

"My Lord, and Right Reverend Father in God,

"I trust you will not be offended at the style by which I venture to address you. I humbly conceive there is scriptural warrant and catholic precedent for so addressing a Catholic bishop. I trust also that your lordship will attribute the following communication to no unworthy or selfish motive. Were the Catholic Church in Scotland possessed of those temporal honours and advantages which have been so unjustly and sacrilegiously torn from her, I might hesitate, even at the present

crisis, to address you, lest my doing so should by any possibility be misconstrued. But, like the blessed Apostle of old, who had no 'silver and gold' to bestow, your lordship has neither the wealth nor the honours of this world at your command. The power of the keys alone is the high and awful privilege you possess—a privilege which some people in these *enlightened* days are more inclined to despise and set at nought than to venerate and submit to. Briefly, then, my lord, as a priest of the Church of Ireland,—a Church with which, as you justly observe, that of Scotland is in full communion both by canon and by Act of Parliament,—I desire, through you, reverentially to offer my deepest and most heartfelt sympathy to the right reverend synod, my rev. brethren of the second and third orders, and the whole Church of Scotland, in regard to her present position with respect to those unnatural and rebellious children who have attempted to throw off her authority; and in regard to the extraordinary attack that has been made upon her, partly in your lordship's person, from a quarter that *self-respect*, as an Irish clergyman, forbids me to name: an attack which the love and veneration I bear to my own branch of the Church Catholic alone could prevent me from characterizing as it deserves.

"My lord, it is true I am an humble and most unworthy servant of the Church; but I conceive I have a perfect right—nay, that I am bound—upon scriptural and catholic principles, to offer my sym-

pathy, however valueless, to the Church of Scotland at the present crisis. I do this, on principle, from a sense of duty to the *One* Holy Catholic, Apostolic Church, which we are bound 'to love, cherish, and to obey' above all other; and in consequence of the unfeigned affection and veneration I have ever felt for that Church as the *purest and most catholic in Christendom.*

"I beg to subscribe myself, my lord, and Right Rev. father, with the most profound veneration for your apostolic office and personal character, your humble and faithful servant in Christ Jesus our Lord,

"——, Incumbent of ——, Diocese of ——."

Of course the dissentients were not induced by any of these influences to retrace their steps, or to relax their energies. On the contrary, they obtained as much as possible the countenance of English clergymen visiting Scotland; and took measures, by a deputation to bishops and other influential persons, for applying to Parliament for a legal recognition of their congregations, and the appointment or allowance of an English prelate to perform for them episcopal acts. This attempt, however, altogether failed; the encouragement they received was far below what they had expected, and in some quarters, it appears, far less than they *represented.* In a communication from the Bishop of Salisbury, on a totally different subject, to Bp. Low, soon after the publication of the proceedings

of this deputation, his lordship takes occasion to say:—

"It gives me much satisfaction to hear that the troubles arising from the conduct of some of the clergy in Scotland who have English orders, are on the decline; and I wish to be allowed to take this opportunity of assuring you, that the statements in a pamphlet, which professes to give an account of what took place between a deputation of those clergy and different bishops in this country, *conveys, so far as I am concerned, a very incorrect impression* of what passed at the interview which I had with one member of that deputation.

"I have the honour to be,

"Right Rev. and dear Sir,

"Your faithful servant and brother,

"E. SARUM.

"The Right Rev. the Bishop of Ross."

It was about the same period that another instance of similar irregularity with that before related, took place in another part of Bp. Low's diocese: where the separatist congregation secured the services, for three months, of an English beneficed clergyman, visiting Scotland for health or relaxation. Mr. Pirie, the Scottish Episcopal clergyman at the place, addressed a remonstrance to the Bishop of Bath and Wells, from whose diocese the clergyman in question came: and that prelate accordingly wrote a letter to Bp. Low, which deserves preservation, both as marking Bp. Bagot's

sentiments, and as painfully illustrating the insubordinate and disorderly spirit which animates so many of those who in other respects are esteemed men of piety and worth. It shows also very sadly, how really powerless are the bishops, in any case where an unruly presbyter determines on exercising his own judgment, in circumstances not strictly provided for by law.

"London, June 10, 1846.

"Right Reverend Sir,

"I was much concerned to learn by a letter, bearing date 30th April, and addressed to me by the Reverend Henry George Pirie of Dunoon, (which is, as he informs me, under your jurisdiction,) that a beneficed clergyman of my diocese, the Rev. John East, rector of St. Michael's, Bath, proposed to officiate during three months this summer in a place of worship lately erected in the town of Dunoon, by persons who, having seceded from the Episcopal Church in Scotland, and withdrawn themselves from the jurisdiction of the Scottish bishops, style themselves the Church of England in Scotland.

"Having requested Mr. East to state whether his intentions were actually such as had been reported to me by Mr. Pirie, I had an interview with him at the Palace, Wells, on Tuesday, June 20, when, I much regret to say, he not only confirmed Mr. Pirie's statement, but declared himself quite prepared, and determined, to officiate in the place of

worship in question, notwithstanding the formal expression of my strong disapproval.

"I told Mr. East, at the close of our interview, and after I had reiterated my disapproval of the course he proposed to take in this matter, that I should feel it my duty to communicate my judgment upon it to yourself.

"I have only to add, right rev. sir, that you are at liberty to make what use you judge best of this letter: I have forwarded a copy of it to the Rev. Mr. East.

"I have the honour to remain,
"Right Rev. Sir,
"Your faithful servant,
"R. BATH AND WELLS.

"To the Right Rev. Dr. Low, Bishop
of Moray, Ross, and Argyle."

No legal penalties were to be feared in consequence of disobedience to this episcopal advice; and Mr. East does not appear to have considered that his solemn vow, at his ordination,—to "maintain and set forwards, as much as in him lay, quietness, peace, and love among all Christian people," and particularly, to "*reverently obey* his *ordinary*, and other chief ministers, unto whom is committed the charge and government over him; following with a *glad mind* and *will* their godly admonitions, and *submitting* himself to their godly judgments," —was infringed by his deliberate promotion of disunion amongst Scottish Episcopalians, or the reso-

lute disobeying of the "reiterated" remonstrances of his diocesan.

Similar letters of remonstrance were addressed by Mr. Pirie to other bishops from whose dioceses clergymen had come to officiate in the separated chapel; and replies of a kindred character to that from the Bishop of Bath and Wells were received, especially from the Bishops of Down and Connor, and Limerick; but as they were not addressed to Bp. Low, their republication in this memoir might be somewhat out of place.

One more communication only on this painful topic I think it proper to insert; an answer from the Chaplain-general of the Forces to a letter from Bp. Low, which he had addressed to him in consequence of some suspicion that the chaplaincies in Scotland, for episcopalian regiments, were to be conferred on the separated English clergymen. The official reply is as follows:—

"War-office, Aug. 1, 1845.

"Right Rev. and dear Sir,

"I beg to thank you for your letter, and to assure you that every thing which I can do to mark my reverence for the authority of the Scottish bishops will be done, not only without hesitation, but with exceeding satisfaction to myself.

"Commissions are not now issued to the clergymen who officiate to the troops any where. Neither is it customary in Scotland to assign to any particular station a chaplain—except at the three

places where the Act of Union provides that Presbyterian Chaplains shall be resident. But of this you may rest assured, that whenever an English regiment, or detachment, requiring the pastoral care of a clergyman of our Church, shall arrive at Fort George, I will appoint to that duty only the clergyman whom you may recommend.

"Believe me, with great respect,

"Your faithful son and servant,

"G. R. Gleig.

"The Right Rev. the Bishop of Moray,
Priory, Pittenweem."

On the other hand, it is but just to the separatist party themselves, to quote the conclusion of a long letter from one of the principal supporters of the Nairn chapel, to whom Bp. Low had addressed a private letter of remonstrance. Unpalatable as its remarks may be, and insufficient as I trust it has been proved are the grounds of separation insisted on, yet the convictions of such persons are worthy of consideration, and afford a strong comment on the propriety of the bishop's willingness to concede the principal source of difficulty—the only plausible justification of the secession.

"I would add this yet further, (writes the honourable gentleman in question,) although I feel I have trespassed on your time too long, and I fear with some presumption—although still with sincere respect for your high character—I would say to the Scotch bishops as a body, Withdraw, and at

once, *that which is felt by tender consciences* to be objectionable in the Scottish Communion Office. Take the service of the English Prayer Book in its integrity. The fact of the objectionable words being removed from the English Prayer Book when revised, is an argument against your continued use of them where they are objected to. Rule with moderation—acquiring power gradually; not by the exercise of canons and decrees, and penalties and forfeitures, and excommunications[10]; but by moral influence, and widely-extended toleration, proportioned always to your requirement of legal support and sanction. And I cannot help thinking, that those congregations now separated from you, and arrayed in *bitter hostility* against your dominion, which they declare to be extra-judicial and arbitrary, will, if no better advised than by Mr. Drummond's 'Sketch,' avail themselves gladly of your superintendence, will cheerfully recognize that authority which your sacred office claims, and which is so useful to the Church Catholic; and under which I wish—although I have no voice in the matter—to see the congregation of St. Ninian's, Nairn, happily established.

"I have the honour to be," &c.

It is heartily to be wished, that articles of peace could be discovered, by some mutual concessions,

[10] What *rule* would that be, which should have *no* laws, or no execution of laws? The Scottish bishops can certainly not be accused, generally, of harshness in their government.

without compromise of principle: for if union is strength, surely disunion is weakness; and what can be more paralyzing to the prosperity of the Church, or more preventive of her usefulness in the world, than the jealousies and heart-burnings of those who ought to be "one, even as the Father and Christ are one"?

CHAPTER XVI.

RESIGNATION OF THE DIOCESE OF ARGYLE AND THE ISLES —ENDOWMENT OF THE SEPARATE SEE—REMARKS ON HIS EPISCOPAL CONDUCT—HIGHLAND DESTITUTION IN 1846-7 —CORRESPONDENCE WITH AMERICA—DIPLOMA OF D.D — RESIGNATION OF MORAY AND ROSS.

THE vexations and anxieties arising from the transactions recorded in the last chapter, no doubt greatly accelerated the determination, which increasing years may have suggested, to retire from at least a part of the episcopal charge which Bp. Low had so long held. As we have already seen, when he entered upon the care of the four united dioceses the number of congregations was extremely small; and during his episcopate they had increased rapidly, considering the difficulties with which the Church had to contend. The number of incumbencies, however, was not so great as to be formidable, even at his advanced age, had not the *extent* of country over which they were scattered been so large as to render the continuance of visitations impracticable to him; and in the want of personal intercourse, his correspondence became so volumin-

ous as to be oppressive by its extent, apart altogether from the unpleasant nature of much that concerned the diocese. The bishop feelingly remarks in a letter to his archdeacon, the Rev. Duncan Mackenzie :—"I am favoured with your kind letter, as all your letters are: and it is particularly pleasing to receive such in these days of insubordination and difficulty. Instead of some degree of peace and quiet, I find trouble and vexation increasing upon me." . . And again, "It is a sad privation to me that I am not able to be with you all again; but age and bodily infirmities occasion that privation. I must indeed plead for exemption from all clerical and episcopal duties, for if I live to the 3rd of next December, I shall have been sixty-one years a clergyman." It appears to have been one of Bp. Low's most cherished plans, to secure the consolidation of the four dioceses into two, feeling convinced that in the advancing state of the Church, it would be impossible for one bishop, however active and indefatigable, to do justice to congregations so distant from each other, or to promote, as was desirable, the formation of new congregations throughout that extent of country. But a great difficulty presented itself to the erection of another see. The bishops in Scotland, having no endowments, are generally obliged to combine the care of a congregation with their episcopal duties; and beyond the resources derived from their pastoral office, have but a small addition to their income

from the Episcopal Fund[1], and from the Regium Donum in alternate years. Altogether their incomes are quite inadequate to the increased expense which their office involves. Any proposition therefore to divide into *seven* portions, the small amount before distributed among *six*, would not be likely to meet with favour even from the most disinterested. In these circumstances, Bp. Low decided on offering to endow the new see to the extent of 8000*l.* from his own resources, and thus to obviate the difficulty very naturally arising from the pecuniary aspect of the case. But being, as may be supposed, very anxious that if he resigned a portion of his charge, it should be entrusted to one in whom he might thoroughly confide as "likeminded" with himself, in earnest zeal for the welfare of the Church, he requested his right reverend colleagues to allow him the nomination of the *first* bishop to the see he thus intended to endow. Upon this point, however, a difficulty was raised. The election of bishops in the Scottish Church is purely in the hands of the presbyters of the vacant diocese, sub-

[1] The "Episcopal Fund" originated with some zealous laymen of rank and influence, in 1800, with the purpose of assisting in providing for "the expenses of the bishops in visiting their dioceses, and affording some pecuniary assistance to the more necessitous of the inferior clergy." The plan received generous and active support, both in Scotland and England; a capital sum of about 12,000*l.* having been raised in four years, to which additions have since been made. The annual revenue, however, does not much exceed 750*l.*"

ject to the approval or rejection of their choice by the college of bishops. But Bp. Low maintained that this was a special case, not contemplated by this rule, since the erection and endowment of a see by an individual was a thing unknown, and unexpected; and being thus a singular instance, he thought an exception to that rule, for *one* appointment only, was not an unreasonable request on his part: all subsequent elections of course taking the ordinary routine. In this view, however, his colleagues did not concur: and their motives for declining his offer, under such conditions, are best explained by the official letter addressed to him by the Primus, after the Synod at which the proposal had been considered:—

"Aberdeen, 13th March, 1846.

"My dear Bishop Low,

"Our episcopal brethren having all left this morning, I hasten to express my regret to find that you were prevented by indisposition from favouring us with your presence on the occasion. . . . . Our deliberations on the perusal of your letter, and generous offer, will perhaps be most clearly understood and explained, in the precise terms of our minute, which was drawn up by Bp. Terrot, as follows: 'The Primus read a letter from the Bishop of Moray, Ross and Argyle, relative to the offer verbally made by him in Sept., 1845, for resigning the episcopal charge of Argyle and the Isles; which portions it was his desire should be formed into a

seventh diocese, the bishop of which should, from his appointment, receive the whole emoluments at present enjoyed by Bp. Low as bishop; and after Bp. Low's death should be provided for by an endowment which Bp. Low promised to secure. The bishops repeat their grateful sense of Bp. Low's generous offer; but they must at present decline to receive his resignation of the diocese of Argyle and the Isles, seeing that such resignation is premature, and might involve the college in serious difficulties. With respect to the proposition made by Bp. Low, relative to the nomination of the first bishop of the proposed seventh diocese being conceded to him, the bishops feel that they themselves have no right of nomination; and therefore can have no power to convey such right to another. As Bp. Low refers in his letter to his increasing age and infirmities, the college of bishops express their full readiness to aid and assist in any portion of his episcopal labours which he may wish to devolve on any of his brethren.' From the above, you will perceive, I trust, our *utter inability* to comply with your request in regard to the proposition made to us; and will not feel in any way offended at our unavoidable rejection of it;—as most happy, I am sure, would all your brethren and colleagues have felt to have furthered and promoted your generous intentions for the good of the Church;—and very glad will they still be to second and carry out your liberal schemes; provided you suggest what is clearly

within their power and province. I hope soon to hear of your feeling better; and if I can individually lend you any assistance in the business of your dioceses, you have only to mention it, and to command the ready services, as far as in my power, of your very faithful and affectionate friend and brother,

"W. Skinner."

There can be little doubt that the bishops were canonically right in their view of this question, however reasonable his request might have appeared to Bp. Low himself. And it is gratifying to find, that the opposition which he encountered on this point,—undoubtedly to his great astonishment and vexation,—did not induce him to retract his offer; but, after a somewhat extended correspondence, which it would now serve no purpose to publish, the bishop executed a deed by which property to the amount of 8000*l.* was conveyed to trustees for the new diocese of Argyle and the Isles, the annual income arising from it being appropriated for ever towards the support of the bishops of that see; formally relinquishing, at the same time, to the new bishop, all the income hitherto received by himself from the Episcopal Fund and the Regium Donum as a member of the Episcopal college. He had the satisfaction, besides, of finding that the clergyman whom he had himself so earnestly wished to appoint to the first episcopate, was elected by the presby-

ters, and their choice confirmed by the college of bishops. The consecration of the Rev. Alexander Ewing, formally presbyter at Forres, to the newly-divided diocese, took place at Aberdeen on the 21st Nov., 1847; in reference to which ceremonial Bp. Russell writes: "Let me assure you that the scene at Aberdeen was highly imposing; that is, very solemn. The church was filled: and every body made happy by the double consecration[2]; your friend the Bishop of Argyle being first consecrated. . . . Every one said, 'What a pity Bp. Low is not here to witness the consummation of his good work.' Your health, and the distance, and the season of the year, were a sufficient apology. Be assured that nothing earthly could give more satisfaction to myself and family than to see you, once more, sitting opposite to the portrait of our old patron at Stirling. I trust in God's goodness, that the return of a longer day will enable you to cross the Firth, and pay us a visit."

Soon after the bishop's intention to resign that part of his charge had been made known, the following address was presented to him by the principal laymen of the diocese; in which, it will be seen, they recommend Mr. Ewing as his successor, probably under a similar misapprehension of the canonical requirement as was entertained by Bp. Low himself.

[2] The consecration of the Rev. Alexander P. Forbes to the diocese of Brechin, took place at the same time.

"Right Rev. Sir,

"We, the undersigned members of the Church in the diocese of Argyle, having received a notification from you that the Episcopal Synod last September had agreed to erect Argyle and the Isles into a separate diocese under its own bishop, and that it is your wish, on account of your age and infirmities, to resign the episcopal charge of this diocese, beg leave to state that we have received the communication of your intention to resign your official connexion with us with great sorrow, on account of the cause, and to express to you in the warmest manner the deep gratitude we feel for the long and unwearied attention you have always shown for our spiritual welfare, and the many acts of kindness we have received from you.

"Your further communication of your intention to contribute towards the endowment, in all time coming, of your successors in this diocese, has been received by us as another instance of your pious munificence, and great regard for us, for which we in particular tender you our most sincere thanks, and for which the Church in general is highly indebted to you.

"It is beyond our duty, and therefore not our intention, to suggest any particular person to the notice of those whose duty it is to nominate your successor; at the same time we think we shall be excused for saying that it would afford us very great satisfaction to hear that the Rev. Mr. Ewing of Forres shall be elected: leaving to proper autho-

rity to judge of his higher qualifications, from what we know and have heard of him, we take the liberty of saying that he is a gentleman of great respectability, and in our opinion highly qualified for the important charge of a bishop.

"Fervently praying for your health, that your valuable life may be spared to us, and to all your other friends for a good many years to come, we remain, with great esteem and respect,

"Right Reverend Sir,

"Your dutiful and obedient

"Humble servants."

And that this expression of gratitude for his episcopal services was not merely a formal matter-of-course statement in a farewell address, I have many evidences; from which, however, I shall cite only one—an incidental remark, in a letter from the present Vice-Chancellor Sir John Stuart, enclosing, as usual, to the bishop, his contribution to the Scottish Episcopal Society. After expressing his regret that his annual visits to Appin had occurred generally at periods not corresponding with the bishop's visitations, he adds: "It does however cheer me to hear the accounts which I always receive of your care and countenance to our Church in this quarter. It is, I assure you, well requited by the heartfelt respect and veneration for your character which animates that most worthy and excellent class of persons composing the great

bulk of the population in this district, who are sincere and devout members of the Church." That this esteem was well-merited, by the zeal and anxiety always entertained by the bishop for the prosperity of the congregations under his charge, and his constant readiness to support and assist them, not only by his influence and his labour, but by his own pecuniary contributions to every ecclesiastical or charitable object in his dioceses, might be proved by abundant evidence, drawn from the voluminous correspondence in my hands relating to the affairs of the Church. The details of these facts, however,—strikingly as they might illustrate the bishop's solicitude for his flock,—would be unsuitable for general perusal; but their import is summed up in a sentence from a letter addressed to me by the Rev. Duncan Mackenzie, a clergyman who has been nearly forty years pastor of a congregation in the diocese of Moray, and consequently a presbyter under Bp. Low's whole episcopate: I may add,—a clergyman for whom he always felt the greatest confidence and esteem; and who, having acted for many years as his archdeacon, was most intimately acquainted with his proceedings in the responsible office committed to him. Enclosing to me, with a courtesy I could wish had been less singular, a number of the bishop's letters to himself, full of business particulars, Mr. Mackenzie remarks: "I imagine they will be of little use to you. *They will merely point*

out his anxious and unremitted exertions and wish to promote the welfare of his charge—the different congregations in the dioceses of Ross and Argyle."

I have carefully read the whole of these letters, and while regretting that very little is of such general interest as to bear extract, the perusal has confirmed in the strongest manner a previous conviction of the deep and earnest concern which the bishop constantly felt for the prosperity of his charge. Differences of opinion as to the propriety of every step adopted there may be:—as to the spirit of zeal and single-hearted desire for the progress of the Church, which animated every proceeding, there could be none. He not only cherished this zeal himself, but he endeavoured to awaken or increase it in those over whom he was placed. His feelings on this point are well exhibited, among numerous other indications of it, in a letter to Mr. Mackenzie, in which, referring to a candidate for holy orders, whom he had ordained deacon at Pittenweem, and whom he was sending back to the diocese for employment under the archdeacon's care, he says, "Your despatches containing certificates, &c., I was duly favoured with, by your friend Mr. ——, who now returns to you in the holy order of deacons; and I pray God to endue him with His Holy Spirit, to enable him to become a burning and a shining light among you. After having sojourned with me for some time, I have formed good expectations of him; and trust that he will be very useful in the eastern

part of my diocese. I have endeavoured to inculcate on him, both by precept and example, zeal and activity; for without a firm devotedness to God and goodness, the highest professional attainments are useless, and worse than useless. But good conduct, and a sincere and fervent zeal in the exercise of duty, public and private, will always and inevitably lead to the happiest results. Negligence and irregularity, and the want of something which every minister ought to possess, I have known lead to frightful profligacy. And I have known more than one minister, without even the pretence of great learning or talents, with very ordinary manners as regards social intercourse, and with a *bad* manner in performing public duty—I have yet known such received and respected in the first society, because the conviction of their personal worth and Christian piety was universal."

To the temporal, as well as the spiritual necessities of his flock, the bishop was ever ready to contribute; and the extent of those necessities in some of the remote parts of the Highlands was such as persons unacquainted with the country would scarcely imagine. Such instances as the following were not unfrequent. Writing to his archdeacon, Bp. Low alludes to the "indefatigable, conscientious, and exemplary" conduct of one of the clergy, "a person justly respected and beloved for his charitable and pious deeds." "The school which he superintends," continues the bishop, "is, I understand, a very extraordinary scene, consisting

of about seventy half-naked, half-starved urchins; such is their destitution of clothes that, about the beginning of this winter he wrote to me he did not think they could have lived through the season; at least, they could not possibly attend school; but that Captain Macleod (a worthy friend of mine) had given about fifteen stone of wool, and that if I could send him a few pounds, he would have the wool manufactured into clothes for them. That the wool might, with the least possible delay, be transferred from the backs of the sheep to the backs of young highlanders, I sent the money immediately; which, Mr. Greig says, has answered the double purpose of clothing the naked, and of giving employment to poor spinning girls, some of whom have aged bed-ridden parents to support, and some poor orphan brothers and sisters."

Donations, "some to be distributed, with my blessing, among two or three necessitous families," and some for particular persons, frequently appear in these letters, amidst more important directions for the purely ecclesiastical affairs of the diocese; and the correspondence throughout corroborates an expression with which the bishop concludes a somewhat anxious reference to some diocesan matters: "I am conscious to myself of the heartfelt concern and interest that I feel for the whole, collectively and individually; and I have omitted no opportunity of promoting their comfort and welfare."

Nor did his surrender of immediate connexion with the Western Highlands, by resigning the

episcopate of Argyle and the Isles, diminish Bp. Low's charitable interest in the welfare or the necessities of the people. It was almost immediately after his resignation of that part of his charge, that the potato-blight visited the Hebrides and the Western Highlands with a severity only a few degrees less terrible than that with which it fell upon Ireland. The destitution occasioned amongst the people was truly fearful; but the reports spread of their misery and starvation exceeded the reality to an extent that excited the public mind to a most painful degree. Besides the organized schemes of relief which were speedily arranged, benevolent individuals from all quarters forwarded contributions for the assistance of the starving people; and very many selected the bishop as the medium of their charitable gifts, unasked by him, while numerous letters in my possession indicate that he had also exerted all his influence amongst his widely-spread correspondents, especially in England, to secure the co-operation of the wealthy in this good work. Noblemen, clergymen, and private gentlemen, are amongst the benefactors whose donations passed through his hands, either spontaneously, or in reply to his solicitations for the suffering poor; and a most interesting picture do these letters present, of sound and genuine Christian philanthropy animating so many breasts, purely on the broad principle of a common humanity, or a common Christianity, with no special link of connexion between the donors and the objects of their

bounty. Amongst these, as may be supposed, the name of the late excellent Joshua Watson, foremost in every good work, appears with a note characteristic at once of his kindheartedness and his liberality.

"Clapton, Feb. 23, 1847.

"My dear Bishop,

"I venture to trouble you with the enclosed to add to any offerings which other friends may have put into your hands to help towards the relief of the distressed poor in your lordship's diocese. I should be ashamed of tendering so little help in so great a necessity, but that one knows how a little ofttimes helps; and that at the present time so large a share of one's attention is drawn off to the still more awful destitution of the Irish sufferers. You have this trouble, my dear bishop, from a conviction that you will kindly excuse it, under a feeling that, although a Churchman's alms should not be restrained to the relief of Churchmen's needs, they ought, wherever it is practicable, to be passed through a Churchman's hands. I have the honour to be, with unfeigned esteem and respect,

"My dear Bishop,

"Your very faithful and obedient servant,

"JOSHUA WATSON.

"The Right Rev. David Low,
Bishop of Argyle and Ross."

A subsequent note, in reply to the bishop's ac-

knowledgment of this donation, I am sure I shall be excused for presenting, illustrating, as it does, the benevolence, not only of the writer, but of another well-known munificent promoter of ecclesiastical and educational objects:

"Clapton, March 16, 1847.

"My dear Bishop,

"I was much gratified by your kind letter of 27th February. It is indeed a great satisfaction, to find the current of Christian charity turning at length into its proper channels, from which (perhaps of immediate necessity) the stream had been too long diverted by committees and commissions, societies and associations, of which people were willing to avail themselves, in their ignorance of their rightful almoners. Inclosed, I hope you will see a fresh evidence to add to the little record in your last; and I trust, if you have not just received concurrently with this, you will very shortly receive, a further proof in a communication from my old friend the Rev. Thomas Bowdler.

"The present is an offering from one of the most worthy, as he must be well known even in your remote diocese to be one of the most munificent, contributors to all works of piety and charity which can be brought before him. After this, it seems idle to add, that it comes from the Rev. Dr. Warneford, of Bourton-on-the-Hill, Morton-in-Marsh. I am thus particular in the address, in

case you should be desirous of addressing my excellent friend more directly, than through,

"My dear Bishop,

"Yours, with unfeigned esteem and respect,
very faithfully,
"JOSHUA WATSON."

One truly, as well as titular, "honourable" lady inquires particularly the number of highland congregations under the bishop's care, that assistance may be apportioned accordingly; and a munificent donation follows his reply. Several letters are from English beneficed clergymen, either volunteering their own personal contributions, or conveying the amounts of offertories and collections made in their several parishes, which, as more than one of them states, were sent to the bishop "because we think the bishops of the Church are the proper channel through which the alms of the Church should flow;" and many are accompanied by expressions of sympathy for the ecclesiastical troubles which had recently so grievously disturbed the bishop's peace, and of deep veneration for the poor depressed Church of which he was a chief minister. Altogether, the series of letters which he had preserved on this topic, from individuals selecting this mode of conveying their bounty, not choosing the more public channels, where their names and contributions would have been set forth to the admiration of the world, but, as it were, "doing good by stealth," and having only the approbation of

conscience, and the sense of Divine acceptance of their alms given as disciples, and in the name of Christ, is a refreshing, cheering evidence of the deep current of true benevolent piety underrunning the too superficial mass of mere profession in our day.

Perhaps one of the most interesting of all the communications elicited by this painful visitation, was one from the United States.

Reference has been made more than once to the correspondence maintained between Bp. Low and members of the American Church; and it was this association which induced some generous contributors to the necessities of the Highlanders to apply to him for direction, when they dispatched a vessel laden with provisions for their relief. The Rev. Dr. Jarvis, an old correspondent of the bishop, introduces to him Capt. Churchill, the commander of the 'Harmonia,' as "a sound Churchman and excellent man, a skilful navigator, and of a most kind and generous spirit; should, therefore, any of the suffering Highlanders think of migrating to this land of plenty, they cannot have a better chance than by taking passage with him. . . . He is the bearer of the free-will offering sent out from these two towns (Middletown and Portland, in Connecticut), for the relief of the suffering poor in Scotland. He will consider it a great obligation if your lordship will give him any instructions as to the disposition of the provisions he carries; and as the sufferers are probably within your diocese, there

seems a peculiar propriety in applying to the bishop for his blessing in such a work of love."

Dr. Jarvis had long been a correspondent of Bp. Low, with whom also he had made personal acquaintance during a visit to Europe. In one of his letters he introduces to him the present assistant bishop of Connecticut, in the following terms:

"My very dear and Right Rev. Sir,

"It is always a pleasure to me to do any thing which can promote that intercourse between the Church in Scotland and the Church in America, which is a foretaste of the blessed communion of saints; and as I know you partake with me in such feelings, I am confident you will allow me to present to your right reverence my most valued young friend, the Rev. John Williams, his mother, and our American poetess, Mrs. Sigourney. Your dioceses being in the very land of the mist and of song, it may be in your power to gratify the eager desires of these American pilgrims to know more of the Highlands than could be known under ordinary auspices. May I venture then to solicit for my friends such letters or other introductions as may enable them to enjoy a pleasure of which I, alas! was deprived?"

Of the particulars of this visit I have no record; but that it was productive of lasting respect, as well as of present gratification, I have sufficient evidence in a letter addressed to me since the

bishop's death, by his former visitor, now the Right Rev. Dr. Williams, assistant bishop to the venerable Dr. Brownell, of Connecticut—the senior prelate of the American Church; in which he alludes to his having had the honour of knowing Bp. Low personally, to the veneration in which he was held for his distinguished services to the Church, and to the peculiar regard felt for the departed bishop in the diocese of Connecticut, with which he had been in various ways intimately connected.

The Bishop of New York was also amongst his correspondents; and had introduced to him, besides others, the Rev. Dr. De Lancey, now Bishop of Western New York, then the parochial assistant of the patriarchal Bishop White, with the remark that, "as an American Churchman, remembering the obligations of our Church to yours, he would prize as an honour an acquaintance with the present members of the venerable episcopal college to which we are indebted for the first establishment, on this continent, of the primitive Catholic ministry in its integrity."

It was, no doubt, in consequence of this continued correspondence, and in the desire to mark their respect for the Church in which he held office, as well as for his own personal character, that two of the American colleges conferred on Bp. Low, in 1848, the honorary degree of Doctor in Divinity. These motives are so honourably expressed in the diploma presented to him by Hartford

College, that it may not be considered superfluous to transcribe, or rather, to translate it:

"The Chancellor, President, and Curators of the College of the Holy and undivided Trinity of Hartford, to all examining this document, peace in the Lord for ever.

"Since the pleasing recollection is ever with us of the communion and concord that has existed so long between the diocese of Connecticut (not only the most ancient see of the New World, but also the first-born daughter of the love and faith of orthodox Scotchmen), and the Catholic Church of the ancient kingdom of Scotland; therefore the remembrance of the Reverend Father in Christ, David Low, Bishop of Moray and Ross, whose services have been so numerous in providing for and restoring the Church to the likeness of her original glory, very much excited our reverential admiration. We, therefore, the Chancellor, President, and Curators of the College of the Holy Trinity, of Hartford, have resolved to adorn the before-mentioned reverend prelate, David Low, with the sacred title and degree of Doctor of Divinity, and therefore give and grant, by this diploma, all the rights and privileges pertaining to that degree.

"THOMAS CHURCH BROWNELL,
"Chancellor.

"Given from our College the 3rd day of August, in the year of Christ our Lord, 1848."

A similar token of respect was presented to him from the College of Geneva in the state of New York, the diploma however being expressed in more general terms, and dated the 2nd of August, 1848.

These honours were not, as is very generally the case, given prospectively at the commencement of an elevated career; but came appropriately to grace the termination of a lengthened and active official life. The relief arising from the surrender of a portion of his charge, was not sufficient to compensate for the increasing infirmities of advancing age. Quite unable personally to visit his remaining dioceses, and greatly harassed by the continually recurring difficulties to which those troublous times gave rise, the bishop became very desirous of securing, if possible, a coadjutor in whom he could confide, and with whom he could cordially co-operate for a time; with the prospect of soon resigning to him the entire charge. It is not unworthy of observation, that the person on whom he fixed as most desirable for this position, was the very clergyman who three years afterwards became his successor. In 1848 he proposed the question to the Rev. Robert Eden, rector of Leigh in Essex, whether he would be willing to accept that office, should it be offered him by the presbyters of the diocese; expressing very strongly his esteem and admiration, and assuring him how gratifying to himself would be the prospect of such a coadjutor and assistant. Mr. Eden, however, did not then

see his way clearly to the acceptance of a Scottish episcopate; and in terms of great respect declined the proposal to be nominated for that purpose. The bishop continued, therefore, for a year or two longer, to retain his charge: till in 1850 he formally requested a mandate to be issued for the election of a coadjutor. At the election which ensued, Mr. Eden was nominated, together with the Rev. Mr. Mackay of Inverness: but the votes being equal, and differences of opinion arising as to the dean's claim to a casting vote, the matter was referred to the College of Bishops: and a series of difficulties ensued, very harassing to the aged prelate, but the particulars of which it would be alike unnecessary and unsuitable to record. The result was, however, that seeing the almost insuperable difficulty connected with the appointment of a coadjutor, the bishop at length determined, very reluctantly it must be confessed, to resign his diocesan charge altogether, and thus to make way for the election of a new bishop. That he did this, as has been said, reluctantly, can easily be understood: he was loath entirely to sever the ties of so long standing between himself and his presbyters: he wished, as he expressed it, to "die in harness," literally, if not actively: and probably he desired also to retain some official influence in the counsels of the Church of which he had so long been an important member; feeling, as he did, notwithstanding his growing infirmities of body, no dimi-

nution of judgment or of memory. But, as it was evident that his wish could not easily be gratified, in connexion with a satisfactory appointment of a coadjutor, he at length, on the 19th of December, 1850, definitively resigned his diocesan authority. The Bishop of Glasgow, as clerk to the Episcopal College, acknowledges the letter of resignation in the following terms:—

"Glasgow, Dec. 20, 1850.

"My dear Right Rev. Brother,

"I have the honour to acknowledge the letter, dated Priory, Pittenweem, Dec. 19, 1850, whereby you formally resign the diocese of Ross and Moray. It is impossible for me to receive this announcement without expressing to you my sincere sense of your concern for the welfare of that Church of which you have been so long a chief pastor, and the benefits which it has derived from your zeal and munificence. Although you have thus withdrawn formally from our Episcopal College, I am sure that you will always feel a deep interest in our proceedings; and that your right rev. brethren will ever feel the most lively concern in your happiness. I trust you will allow me to assure you how truly this will be the case with myself; and that my prayers will (I trust) not be wanting, however unworthy, that all comfort and peace from above may attend you in your honoured retirement. I have officially informed the Primus

of your act: he will no doubt take measures for the issue of a mandate.

"With great respect,

"Your affectionate brother,

"W. J. Trower, Bp., Clerk, &c."

At the Episcopal Synod held at Aberdeen, on the 18th of Feb. 1851, the resignation was recorded; and Bp. Trower, as clerk, in intimating this fact, writes: "I am also intrusted with the honourable office of conveying to you the sense which is entertained by your colleagues of your long services and great munificence to the Church: and also, the assurance of their prayers for your health, comfort, and happiness."

Into the proceedings at the election of a successor to Bp. Low, it is not my province as his biographer to enter: suffice it, that they ended by the choice of Mr. Eden; and his election being confirmed by the College of Bishops, he was consecrated at St. Paul's, Edinburgh, on the 9th of March, 1851, by the Primus, assisted by the Bishops of Edinburgh, Argyle, and Glasgow. The following note, alluding to this event, from the Bishop of Argyle, is in many respects so pleasing, that I shall be excused for inserting it:—

"My dear Bishop,

"We have consecrated your successor, and you have seen him; and the diocese, I presume, now contains him; and truly, therefore, you are

no longer Bishop of Moray. But to me, as I am sure to you,—and I know to many others—this is a sad thought; an end to long and cherished associations. One only comfort is there, that such severances usually take place alone by the mortal link itself being broken. Here it is not so. Still we retain you—I hope we long may do so—to have the benefit of your counsel, and the pleasures of your society amongst us. When I look back to my old connexion with Moray, and all the intercourse *we* had together, I cannot recal one instance, or any period, wherein there was the least, remotest difficulty or difference between you and me; but many, very many instances, do I recal, of valuable help and support on your side. Mine is a pleasant remembrance of you and your episcopate of Moray, and my sojourn under your banner. May he who is now there in your place give his presbyters as much happiness as you gave me, and may the diocese flourish as greatly under his rule as it did when you were over us in Moray. I trust to hear that you are well; and believe me, ever most truly and affectionately yours,

"ALEX. EWING, Bishop of Argyle."

CHAPTER XVII.

LATTER YEARS—DECAY AND DEATH—GENERAL REMARKS ON THE BISHOP'S CHARACTER, HABITS, AND ATTAINMENTS.

THUS ended the *official* connexion of Bp. Low with that beloved community in which he had been, at the time of his resignation, sixty-three years a minister, and thirty-one years a bishop. But, though compelled by feebleness of body, to cease from active service in the Church, he never relaxed in his deep concern for her welfare, or in his keen interest in every circumstance connected with her progress. "His whole life," as a writer in the Scottish Ecclesiastical Journal well remarks, "was devoted to the welfare and advancement of the Church in Scotland; and the singlemindedness of his views, and simplicity of his habits, which were natural to the man, coupled with a mode of thought and extent of experience belonging to a past generation, rendered him not only a most delightful companion to those among whom he lived, but a powerful ally to the cause to which he had dedicated his existence." He continued to correspond as fully as possible with his episcopal and other friends on all subjects of importance to the Church;

and not only testified his continued anxiety for her prosperity by renewed acts of beneficence to her principal institutions, but watched every occurrence within her pale with a feeling of personal interest such as vividly exemplified the inwrought principle of "love to Zion" which had animated him throughout his lengthened career. This was a "ruling passion" that never forsook him; for even within the last day or two of his life, the writer had to read to him with minute detail every portion of the ecclesiastical intelligence contained in the last Scottish Ecclesiastical Journal, for the appearance of which he always looked with expectant anxiety. He rejoiced indeed in the prosperity, and he mourned over the adversities, of the Church, with a depth of feeling arising from a thorough sense of identification: he was a *part* of the Church; and her life's blood seemed to thrill and circulate through his heart, elevating or depressing his spirit as that blood flowed strongly or languidly, through him, a grafted member of her body.

But it is not to be supposed that this ruling principle rendered the bishop a man of one idea, uninformed on other topics, and accordingly uninteresting as a friend or companion to all but men equally earnest about ecclesiastical concerns. Very far otherwise. As a well-known and accomplished noble writer [1]—a writer, too, well qualified to speak of him by long and intimate association—

[1] Lord Lindsay.

justly observes, in a graceful obituary which appeared shortly after the bishop's death: "His mind was eminently buoyant and youthful, and his memory was a fount of the most interesting historical information, especially in connexion with the Jacobite and Cavalier party, to which he belonged by early association and strong political and religious predilection. Born and bred in a district pre-eminently (at that time) devoted to the cause of the Stuarts, almost under the shadow of Edzell Castle, the ancient stronghold of the Lindsays in Forfarshire, and having lived much from time to time in his early years in the Western Highlands, among the Stuarts of Balachelish and Appin, he had enjoyed familiar intercourse with the veterans of 1715 and 1745, and detailed the minutest events and adventures of those times with a freshness and graphic force which afforded infinite delight to his younger auditors. Nor was his traditional knowledge limited to the last century; it extended to the wars of Claverhouse and Montrose, to Bothwell Brig, and to the (attempted) introduction of the Service Book in 1637; and was of the most accurate description; the bishop being well-nigh as familiar with the relationships, intermarriages, and sympathies of families who had flourished 150 or 200 years ago, as he was with those of his own parishioners. The most valuable of these traditions have been collected and embodied by Mr. Robert Chambers in his 'Histories of the Rebellions in 1638-60, 1689, 1715, and 1745.' Of the bishop's anecdotes

of old Scottish manners, of which he possessed a most abundant and curious store, few, it is to be feared, are preserved, although some were likewise taken down by Mr. Chambers, and published by him in a collection of Scottish anecdotes several years ago [1].

"But the above," continues the writer, "form the least of the late bishop's claims to regret and remembrance. A most kind and noble heart gave a charm to his daily intercourse, inexpressible by words; while the devotion of his every thought to the cause of religion and the special interests of the Episcopal Church of Scotland, gave a consistent dignity, amounting to grandeur, to his whole life and conversation. Till the last few years, when increasing infirmities confined him to Pittenweem, the bishop lived in habits of constant intercourse with the principal families of the eastern part of Fife, but especially with those of Charleton and

[1] Since the bishop's death, Mr. Chambers published in his "Journal" for Feb., 1855, an article already alluded to, in which many of these anecdotes are comprised. Still, graphically as they are written, they want the piquancy of the bishop's narration; and especially they lose by being strung together, unavoidably indeed, instead of coming "apropos" to a subject of conversation. Mr. Chambers very courteously submitted to the writer his MS. collection of the bishop's anecdotes, with full permission to make use of them in this volume; but the best of them having been embodied in that article, and the nature of this work leading to the more official phases of his character, it has not been found possible, without departing from the object in view, to introduce more than one or two of those which seemed most apposite to the narrative.

Balcarres, with whom he was always a welcome and most cherished guest; with the former, through old associations connecting themselves with the Adams of Blair Adam; while the latter especially regarded him rather as a kinsman than a mere friend, from ancient feudal connexion, and his peculiar and hereditary attachment to the name of Lindsay. This feeble memorial of a past friendship is penned by a member of the latter family; but they can claim no pre-eminence in this bereavement over their neighbours and friends of Charleton; and both families might unite in pronouncing his epitaph in the simple words,

"'All loved who knew him, but *we* knew him best.'"

So thoroughly, indeed, was the bishop identified with the domestic circles of the neighbouring families, that in each of the houses referred to, the apartments he occupied went by the name of "the bishop's rooms;" and his favourite walks in the grounds, both at Charleton and Balcaskie, were designated "the bishop's walks;" names which both rooms and walks still retain, and probably will retain, traditionally, for many generations after the immediate cause of their denomination has become legendary or forgotten.

And with respect to the antiquarian knowledge possessed by Bp. Low, which is alluded to in the passage just quoted, it was not *merely* anecdotal, and consequently only a source of passing amusement. It was also precise and historical; so much

so, as to render him an important witness before the Committee of Privileges of the House of Lords, when the claim of Lord Balcarres to the earldom of Crawford was under discussion; a service gratefully recorded by Lord Lindsay in his "Lives of the Lindsays[2]." Indeed, the noble author acknowledges his obligations to the bishop for many pieces of information embodied in that work, not only in his book itself, but in a series of letters addressed to the bishop during its progress, which I wish it were compatible with the subject to present "in extenso;" full as they are of scraps and sketches of old-world stories communicated to his venerated correspondent as they were successively dragged to light from the dark recesses of some old charter-room, or culled from the almost equally unknown pages of ancient chronicles, and of moth-eaten tomes of national history or family records.

This correspondence, however, I can merely allude to, as illustrating the footing on which the bishop lived with the most intellectual and polished society of his day: and as indicating also, very fairly, the personal characteristics, which, in addition to his episcopal function, and his high moral worth, rendered him so beloved and cherished a member of that society.

Nor were such as these the only subjects to which he had directed his attention, and on which he had informed his mind. Although there was a

[2] Vol. ii. pp. 260—282, &c.

degree of reticence on more abstruse and weighty topics, which might have led many even of his intimate associates to suppose that he paid but little attention to them, yet during the private intercourse of the last few years, the writer has had occasion to know that even severe studies had for him an attraction of which few were aware. In his early youth, as has been stated, he was under the tuition of Bp. Gleig; and acted as his amanuensis during his editorship of the "Encyclopædia Britannica." Amongst the articles transcribed by the young student, were those on metaphysics and theology: and this early close acquaintance with those able summaries, induced a taste for those sciences which was afterwards cultivated by him to an extent not generally known. The study of metaphysics especially had great interest for him, even to his latest days. *One* of the last *secular* works which he indulged himself in perusing, was an extensive and profound work of this character; (the last of all, however, of the secular class, being the "Lives of the Lindsays," not for the *first* time;) —and during the few years in which the writer has been privileged with his acquaintance, and with intimate association with him, nothing was more common than his starting some subtle metaphysical question, which provided a charming topic of discussion during the visit—to be followed on the next meeting by another moot-point which he had been digesting during the interval; but all relieved from heaviness by the following up of these more

abstruse topics by some reminiscence of long-past circumstances, or of some noted character; or by some political speculation, in which he was as keen as in his antiquarian inquiries; or by an animated canvassing of some ecclesiastical event or prospect. On one occasion, astonished at the clearness of thought, and the boldness of speculation with which he pursued some of the most difficult questions in mental philosophy, the writer could not forbear expressing surprise that he had never heard the bishop speak on such topics in general society, even in circles where they were most appropriate, and would have been highly appreciated. His answer was, that in earlier life he was restrained from approaching such subjects in public by a timidity and self-distrust that would not allow him to betray any acquaintance with them: and that thus a habit of reserve had grown upon him, with regard to any more recondite matters of conversation, which had often kept him silent when they were broached, and had doubtless left the impression, even on the minds of those who knew him best, either that he cared little for them, or that he knew little about them.

His theological acquirements it is not for the writer to canvass. His favourite authors were of the old school of English divinity:—Barrow, Jackson, Hooker, Lightfoot, Cudworth, Taylor, Warburton, were amongst his most esteemed and constant companions. The "Fathers" were also highly prized by him: S. Chrysostome particularly formed

one of his almost daily studies, and a volume of his Homilies was amongst the last of those that occupied his attention. He made no *pretensions* to profound learning; but unquestionably he possessed more than was supposed in general to belong to clergymen of his day, and of his school. His knowledge of Latin writers was extensive and accurate; and the precision, and fluency, and aptness of his quotations from his favourite poets were, at his advanced age, remarkable. Had he been less of a recluse, he might have studied less; but he would have probably exhibited what he had acquired more frequently and fully. But he did not attempt to *shine* in society: he contented himself, therefore, generally, by imparting to his companions from those stores of anecdote and folk-lore which were perhaps most generally popular and most congenial.

The piety of the bishop was not ostentatious; but it was undoubtedly deep and sincere. During the few years of my intimate knowledge of him, the reverence of his demeanour in public and private worship—the depth of "godly fear" and veneration exhibited in such conversations as his ordinary reserve sometimes gave place to, have often impressed my mind most strongly with the beauty of an entire realization of the majesty of the Divine character, of the solemnities of the eternal prospect before us—of the value of the atonement made for us—and of the intimate communion of

spiritual beings with the people of God still tabernacling in the flesh.

The bishop's whole demeanour and expression in the performance of divine service were strikingly impressive and solemn. Often has the writer, when offering the majestic intercessions of the litany, been touched beyond expression by the profoundly humble, earnest tone and gesture with which the responses were uttered by his venerable friend. He seemed to feel so thoroughly his need of mercy,—he seemed so fully to realize the presence of the God of mercy,—that few could witness unmoved, or unprofited, this aged servant of the Lord bending low in self-renouncing petition, before the only Source of grace and blessing. Nor did this reverence of manner fail to impress others with similar feelings. "It was our happiness," says a recent journalist[3], "in the course of last autumn, to attend divine service in the little church at Pittenweem when the venerable bishop took part in the ministrations; and never shall we forget his remarkable and impressive appearance—the frail and tottering steps—the aged and withered frame—the simple piety in every word and gesture as he knelt at the altar, and in distinct but tremulous tones uttered for himself and his flock the prayers of the litany. Never did those touching petitions seem to us more lovely, or more heart-

[3] In Scottish Ecclesiastical Journal, Feb. 1855.

spoken." There was an appropriateness, too, in his performance of the different portions of the service, which was striking and impressive. His prayers were not merely *read;* and his *reading* was not as his prayers. The sense, and point, of Holy Scripture, were brought out, by emphasis and modulation, not artificial and overwrought, but simple and instructive; and his delivery of the Decalogue appeared to embody the dignity of the messenger of Divine law, so strikingly, that a highly accomplished gentleman once observed, he would willingly have travelled twenty miles to hear the bishop read the commandments! His excellence of manner in this sacred portion of his duties seems to have been almost intuitive. He had enjoyed comparatively few opportunities, especially in earlier life, of studying good models of clerical elocution; and his preaching, according to his own modest avowal, was far from eloquent or attractive in manner. But the realization of the office of a "priest of the temple," bringing the prayers and praises of the people to the footstool of Deity, had taught him more effectually than any other training, how to "pray the prayers," and to "read the Word," and to "deliver the commands," in dignified simplicity, and with the most reverent devoutness.

As to his daily life and conversation, it evidenced practically the reality of his piety. His habits at home were simple and plain to the very verge of penuriousness: although his mode of life was not so *rigidly* abstemious as has been represented in some sketches which have appeared since his depar-

ture. Accustomed, as he had been, throughout a lengthened period, to all the luxuries of the best society, he could still accommodate himself, without difficulty, to the plain appointments of his celibate home. And using an amount of out-door exercise surprising at his advanced age—the result of habits pursued from his youth—"health and digestion waited upon appetite" so legitimately acquired, and he could sit down to the simple provision of his own table with perfect contentment. Still, from the writer's own observation, in not unfrequent participation of his hospitality, the representations given of his mode of life are greatly exaggerated; the "single haddock" being always followed by some more substantial dish; and the "cup of [not] *weak* tea," being regularly preceded by a moderate use of generous wine. His plainness of living and of diet, therefore, were not a severe mortification to him; but they were unquestionably an exercise of economy, which spared his means—not for his own enjoyment, but for more extensive benefactions to others, as well as to the great object of his solicitude. Even the strongest representation of the bishop's supposed meagre table, indeed, which I have seen, acknowledges most fully that his self-denial was the source of increased liberality. His public benefactions have already been alluded to; and are indeed surprising when the small amount of his income is considered. His whole revenue, probably, including a small patrimony, and the interest of his accumulated capital, never exceeded from 400*l.* to 500*l.* a year:

yet his donations to ecclesiastical purposes were made, not in tens or fifties, but by hundreds, and even by thousands of pounds. Indeed, in this respect, he fully illustrated a sentiment I have often heard him express, that nothing was more mistaken than the idea people so generally entertain that they have done great things for religious or charitable purposes, when they have contributed a conventional sum, so trifling as to be really unfelt; and nothing more absurd than for such donors to designate such contributions "*their mite;*" when the "mite," rightly understood, must be their *all.* Gifts, he maintained, to be acceptable to God, must involve a *sacrifice;* and only such as caused some sensible influence on a man's means, in proportion to his resources, can be regarded as truly an act of piety or generosity. He observed, "Horace well understood that principle: and well expressed it: he says to Mæcenas:—

> "'Te decem tauri, totidemque vaccæ,—
> Me tener solvet vitulus, relictâ
> Matre, qui largis juvenescit herbis,
> In mea vota, etc.'

"It annoys me," he continued, "to hear people talk of having given their *mite*, who contribute a trifle which makes no difference in a single luxury. The poor man's penny is more acceptable to God, because he can ill spare it."

On this principle he acted. His almsgivings were not confined to directly religious objects connected with the Church, to all of which he was so liberal a

contributor; but his charities at home were extensive, though private. His confidential housekeeper had a general commission to represent to him such cases of poverty and destitution as she was well assured were deserving of relief; and to such representations he was always ready to respond. These charities were not confined to the poor of his own communion, although of course these had a primary consideration; but were extended to deserving objects of any denomination. Incessant demands were made upon him from a distance by petitioners of all descriptions: and as far as his means allowed, when the necessity was great, and the claimant apparently worthy, he responded to them. He would carefully vindicate all that was his right in any business transaction: but if any unexpected surplus accrued, it was generally given away. The customary fees at official celebrations, such as baptisms and marriages, he always received when presented; but the next post dispersed them to some needy suppliants.

Such are some of the principal traits in the bishop's character which have come under the writer's observation or knowledge. That he was esteemed and beloved, not by his immediate associates alone, but far beyond that circle, may consequently be well believed. In his own neighbourhood, where he had resided so long that generations had passed away under his notice, he was universally respected. Even in his younger days, his unobtrusive, consistent behaviour disarmed in great mea-

sure the bitter hostility which was then felt towards his profession and his Church. I remember his mentioning with much satisfaction an incident which illustrated this. Passing, very many years ago, by a hedge which separated him from a number of working men, who had observed his approach, he overheard their subdued expressions of dislike; and the more violent of the number actually proposed to fling stones at him, remarking that "it was not right to let such creatures live on the earth;" but the remonstrance of another who resided near Pittenweem, that "this was a quiet, inoffensive body, though he was a prelatist," saved him from so rough and dangerous a salute, and he passed on in safety. Happily, the days for such demonstrations of sectarian zeal are gone by, though prejudice is still sufficiently strong. More than one of the oldest inhabitants of the town, almost contemporaneous with the bishop, and not episcopalians, have remarked to me the universal respect in which he was held: and added, "All the years he has been here, I never heard a word spoken against him." Such testimony is pleasing after a residence of more than sixty-five years amongst a population the majority of which was, and indeed still is, keenly opposed to his ecclesiastical opinions, and his episcopal office.

The personal characteristics of Bp. Low have already been alluded to. "Personally," says Lord Lindsay, in the obituary before quoted, "the bishop was one of the most interesting relics of the elder

day of Scottish character and manners. His appearance was most striking—thin, attenuated, but active—his eye sparkling with intelligence—his whole appearance that of a venerable French abbé of the old *régime*." His countenance was singularly expressive. When excited by conversation, there was sometimes a decision, an earnestness of feature, almost amounting to severity; at others, according to the subject, a mildness and suavity inexpressibly pleasing and attractive. A clear complexion, features originally evidently very handsome, and even in his latest years surprisingly regular and well-defined,—an elevated bald forehead, and temples slightly sprinkled with pure white hair,—formed a head which could scarcely be considered other than a beautiful specimen of reverend old age. And his spare form, attired in the appropriate garments of the bishop, leaning on his staff, and performing his accustomed walk, with a companion, stopping every now and then to express more clearly and definitively some remark excited by the conversation in which he was engaged, all presented a picture which to the writer's mind was as unique as it was pleasing, as indelible as it was striking.

It was only a little before his resignation of his episcopate that my acquaintance with Bp. Low commenced; and it is in the characteristics which I observed that I have thus endeavoured briefly to pourtray him. But I am happy to have the opportunity of adding to my own recollections, and to

the sketches already inserted from Lord Lindsay's obituary, the following letter from a lady known in the literary world, and whom an acquaintance, as she remarks, of nearly half a century, well qualifies to speak of the departed prelate; the more so, probably, as she is not a member of the Episcopal Communion, and consequently speaks without the bias which that community of sentiment might be supposed to give:—

"Dear Sir,

"You have asked of me to tax my memory for some reminiscences of the late excellent Bp. Low, a task in itself abundantly pleasant, but which, notwithstanding the occasional intercourse of nearly half a century, my own failing recollection enables me to execute very imperfectly.

"He belonged to a type of original and interesting Scottish nature, of which the fount is in these more conventional times, I believe, for ever broken. Shrewdness, decision, not unmixed with a touch of sternness, or a leaven of prejudice, lent a characteristic zest to his conversation; while the preponderance of more genial elements in his disposition was best proved by the almost filial attachment he inspired in the younger members of the families among whom he was literally domesticated. For it formed a part of the primitive habits of the period of his earlier ministry, that the slenderly-endowed clergy of the Scottish Episcopal Church should sojourn as long, or frequently, as they found convenient, in the houses of the gentry, of whom their

little flocks were chiefly, if not exclusively formed, and among whom their 'cure of souls' consequently lay; and never was guest more cordially welcomed in the numerous mansions in which his 'prophet's chamber' was specially reserved, than the humble pastor of Pittenweem. There was in his manner and bearing, from the earliest period to which I can look back (and it extended beyond my marriage by him, some eight-and-forty years ago), a manly independence which challenged the respect of young and old; and the venerable bishop of later years scarcely commanded more of esteem and consideration, than the unendowed pedestrian priest of a handful of hearers, for whose services a very small room was for long the only accommodation.

"But it was not esteem and respect alone which the good man called forth. The pleasure with which his visits, about Christmas time especially, were hailed, had a livelier and more selfish source in the racy vigour of his remarks on men and things, and the inexhaustible fund of anecdotes with which his early associations and tenacious memory had enriched his table-talk. Entering on life amid the lingering *prestige* of the last unsuccessful effort on behalf of the exiled Stuarts, he was, in theory and feeling at least, a thorough Jacobite; and with him have probably died many of the most *piquant* incidents of a romantic period, which he was never weary of recounting *con amore*.

"Had Sir Walter Scott and the bishop (as from mutual intimacies might have been easily accomplished) been brought in contact, one familiar like

myself with both can easily picture the sympathetic glow with which one story among a thousand, characteristic of the intense clannish feeling of the genuine Highlander of the '45, told by the good bishop with a peculiar twinkle in his at all times keen eye, would have been received by the author of 'Waverley.'

"After the defeat of their cause, some scattered remnants of the smaller and broken clans had grouped themselves for protection round the then powerful Stuarts of Appin, a member of one of which had become a serving man in the chief's household. On a contemplated change of residence to a distant locality, Appin, to comfort his retainer under the removal from his *penates*, assured him that in the event of his dying thus far from home, he should have an honourable burial among the chief's own children.

"The indignant reply must have taken by surprise even a brother Highlander. 'There was never bairn of your's fit to lie beside me or mine. If I die yonder, break my back, and fling me oure your auld mare, and carry me hame, and bury me with my sword in my hand, and my face to the fause Camerons.'

"The anecdote is in itself sufficiently characteristic; but, told after dinner, with all the enhancement of the broad Doric dialect, the flashing eye, and heightened colour of one who, had such been his vocation, would have wielded the claymore in no degenerate fashion, it was a thing not to be forgotten.

"But being, as he was, a man of peace, and a man of extensive and miscellaneous reading (his favourite haunts being ever his various friends' libraries), his conversation on less exciting topics was interesting and instructive; and grey-haired patriarchs and their flaxen-headed grandchildren, equally hailed the arrival of the privileged guest. And in later years, when advancing age and the spirit of the religion he professed had softened some little asperities both of character and creed, incident to a keen natural temperament, it was beautiful to see how the young clustered round their white-haired pastor; and touching and impressive was the benediction with which he would close the solemn evening worship of households, in which his name will long be remembered and cherished as a 'household word.'

"It is not probable that his like will be again seen. The transition state of society in which his character was moulded has passed away. With Sydney Smith has probably expired the class of clerical humorists; and while the solid piety, the grave dignity, and the many valuable qualities which adorned the ministry of Bp. Low, will survive in succeeding generations—the genial, though caustic humour, peculiar pleasantry, and intense Scottish cast of character which made him what he was, are, like their contemporary 'Flowers of the Forest,' in all probability, 'a' wede awa.'

"A. G. S."

After his retirement from official life, the bishop

began also to curtail his visits to his esteemed circle of friends, although he did not entirely discontinue them till within two years of his decease. But he was not so lonely at home as to suffer much from this cessation of his former habits. For several years his house had been shared by an early friend, Captain Walker, the brother of his beloved and never-forgotten associate, the bishop; his friends also, with considerate kindness, continually visited him, or corresponded with him when absent; and he looked for my regular attendance at a certain hour, on stated days, as a part of his routine of life, as delightful to myself, as it seemed generally to be satisfactory to my venerated friend. And thus he passed gradually over the few remaining years of his pilgrimage, with evidently, but very slowly, decreasing vigour of body, but with no apparent diminution of mental energy. Yet he contemplated his decease continually, with complacence and even cheerfulness, disposing his affairs, entering into minute directions regarding the future, and indeed endeavouring to "set his house in order," as having no certain hold on time.

One circumstance connected with this anticipation of death was remarkably impressive. Many years before, a vault had been prepared by his direction, within the chapel, for the bishop's burial-place; but latterly he did not seem pleased with the prospect of interment there, and expressed to me his regret that we had no consecrated *burial-ground* in which his body might "rest in hope,"

without committing it to the interior of God's house. I suggested the very easy mode of setting apart a portion of the avenue leading to the Priory, and immediately adjoining the chancel of the chapel; proposing, that as the confined space would prevent its being a general cemetery for the church, it might be restricted to the burial-place of incumbents. To this he immediately assented, with evident gratification; and when I added, in answer to his expressed wish that the matter might be hastened, that I would, with his permission, immediately request the bishop of the diocese to consecrate it, he replied, "I should wish to consecrate it myself; write for permission for me to do so." The permission, of course, was immediately given: the ground was laid out and enclosed with a low wall and iron palings; and on Sunday, the 29th of May, 1853, after morning service, in which the bishop had taken part, he proceeded in his robes, accompanied by the incumbent, and followed by his congregation, to set apart for that solemn purpose the spot of ground which he must have expected, in all human probability, to be the first to occupy, and that at no distant period. It was a solemn, touching scene; and it was rendered increasingly impressive by the calm composure with which he read the words of consecration, standing on the very spot beneath which his mortal remains now lie.

Not many months after, the health of his companion, Capt. Walker, began sensibly to fail; and his death in January of the following year appeared to strike the bishop as a signal of his own approach-

ing summons. He continued, however, almost in his ordinary health, taking his accustomed exercise, performing nearly every Sunday part of the public morning service, and always assisting in the administration of the holy communion, till the close of the year. In all business connected with the Church, too, the bishop still took a lively interest; his most earnest desire during the early part of the year being to secure that portion of the Priory in which he resided, of which he had only a life-rent, together with some land surrounding, for the benefit of the incumbency of Pittenweem. After much delay and difficulty this was accomplished; one of his last acts of generosity being the payment, from his own resources, of the purchase-money of the "perpetual feu" of the residence he had so long occupied, and which thus became, by his immediate disposition of it, the property of the Church for ever.

On the 3rd of December, being Sunday, but no communion being administered in the chapel, the bishop requested me to celebrate that holy ordinance with him at his residence; "for this," he said, "is the sixty-eighth anniversary of my ordination, *and the last;* and I should wish to commemorate it in that way." Most solemn, reverend, and touching was the demeanour of the ancient servant of God, thus connecting, in the memorials of his Master's body, the recollection of his first assuming the armour of his service with the near prospect of laying it aside. This was the first day on which he

felt himself not so well as usual, which he attributed to the unusual severity of the weather. He soon recovered from this attack to nearly his ordinary condition, varying, however, occasionally during the month, as the weather was more or less inclement.

On Christmas-day he not only attended divine service, but took part in it, assisting at the communion, and delivering the bread to all the communicants, fifty-seven in number—a considerable assembly for a small country chapel, of which the whole congregation only amounts to about a hundred and ten, and larger than had before been known at Pittenweem. This, and some other gratifying circumstances, concurred to cheer his spirit even more than it ordinarily rejoiced in the solemnities of that happy day; and he seemed throughout to be enjoying most complacently the blessed commemoration of his Saviour's advent, while his hearty congratulations to the numerous friends who pressed to greet him as he left the place of worship, exhibited the feeling of strong and ardent gratification with which his mind was filled. He remarked to me, that it was the sixty-eighth occasion of his officiating on Christmas-day ;—"and a happy occasion it has been." It was his last appearance in the little sanctuary that he loved so well.

Amidst all this complacency, however, and without any apparently serious ailment, the bishop evidently felt a consciousness of approaching

change. And if I trace the progress of that change, and record these traits of character, with more minuteness of detail than some may deem desirable, let it be pardoned, when it is remembered that I write *primarily* for those whose personal interest in the bishop will give an importance to every particular in the closing days of their venerated and beloved friend. On the Thursday after Christmas he invited me to dine with him, in company with the treasurer of the chapel and his son, remarking that it must be a very small party, and that it was to be the last that he should attempt to give. On our meeting him, he was hearty in his greeting, and attempted during dinner to retain his ordinary tone of hospitable cheerfulness; but it was evidently an effort; the silver cord was loosened: and although he rallied himself so far as to entertain us with some of his most pleasant reminiscences, and occasionally introduced his best anecdotes, yet he could not sustain it as formerly, and said, in a tone of regret, "I am sorry I am so poor company for you." We left him early, feeling as we went, that a change, however little perceptible, was coming over our venerable friend.

The next day the bishop requested me to spend as much time with him as I could; to dine with him, if practicable, every day; and when the weather was unpropitious for my return, to remain at the Priory at night. "I feel a want now," he remarked, "more than ever, of society: and I have

no one but yourself to ask to sit with me." Of course, with cheerfulness I complied with his request; and never shall I forget the manner in which, on my next visit, when he came from his chamber to meet me, he held out both his hands, and grasping mine with an earnestness I could scarcely account for, exclaimed, "My dear friend, this is kind of you. You will stay with me." And he repeated this expression with a pathos which struck deeply into my heart, with a presentiment which his bodily appearance had nothing in it to warrant. Hitherto he had continued his ordinary out-door walks, but the severity of the weather now prevented this. He had unhappily, one morning before I arrived, on the first day of the year, had a chair placed in a spot sheltered indeed from the snow which was falling, but exposed to a draught of the cold air, from which he received a chill that rendered him seriously indisposed. Medical advice was proposed and acceded to; and the bishop did not again leave the house, substituting the perambulation of his dining-room, at stated periods, for the out-door exercise to which he had been so long accustomed, that it had become a part of his very nature. From this period he fluctuated for about a fortnight, before being obliged to be confined to his bed or his room; yet evidently considering himself on the eve of departure, and with calmness and precision giving directions as to his approaching demise and funeral. As long as he could bear

it, and indeed longer than he could do so with propriety, he rose as usual and dressed, kneeling at the domestic worship which I conducted for him, as well as at our more private devotions; and assuming his place at dinner, though unable to partake, till I persuaded him at length to allow me to dine in another room, and thus to spare himself this unnecessary fatigue. So punctilious was he in his methodical observance of his old rules, till adherence to them was impossible.

It is not the part of a confidential friend, and especially of a clerical friend, to withdraw too far the veil that shrouded the conferences of those last days; but for the satisfaction of surviving friends—if indeed any such assurance can be necessary—it may be well to say, that the confidence of the dying servant of God was placed, simply and exclusively, on the cross of Christ. No feature was more marked in his religious sentiments during that trying period, than his utter renunciation of self. "Some talk of *merit*," said he one day; "what merit can a creature have before his Creator? An archangel, who never sinned, could have no *merit* in the sight of God!" "I have been a great sinner, truly; yet, thank God, not by open violation of his law. But I have been too worldly—much too worldly—not for myself, it is true. I cared nothing for this world's goods for my own enjoyment; but I was too earnest about it,—to give away." On the last day that he could well sit up, he requested me to communicate with

him, and dressed himself carefully for that solemnity, kneeling, notwithstanding my remonstrance, although unable to rise again without assistance. He seemed greatly refreshed and comforted by that hallowed ordinance. After sitting awhile in silent meditation, he exclaimed, "It is the communion of His body and His blood, if I have taken it aright." "Yes, dear bishop, and His blood cleanseth from all sin." "I hope and trust it does, from mine." I reminded him of her who had but touched the hem of His garment in faith, and was immediately healed and pardoned. "You have done more than that; you have in spirit taken hold of Christ Himself." With an expression of joyful satisfaction he assented; and repeated, "God so loved the world, as to give His only Son, that whosoever believeth in Him should not perish, but have everlasting life.—Lord, have mercy upon *me*, a miserable sinner."

As he was able to bear it, he desired me to read to him; and conversed with clearness and interest on the subjects that struck him. The prospect of eternity he spoke of with awe, but not with alarm; dwelling often on the blessed hope of reunion in another state with those whom he had loved and venerated on earth; and on the opening up of those tremendous secrets which no human intellect can grasp, or eye penetrate, while tabernacling in the flesh.

From the 14th of January the bishop became more seriously ill, and desired the prayers of the

congregation as for one in prospect of death. He was very desirous of bidding farewell to some of those most cherished friends, whose kindness to him had been as unvarying as his affection for them and their families. And his wish was gratified. The heads of the principal families—Balcarres, Grangemuir, Pitcorthie, and others, had the melancholy satisfaction of taking leave of him, as of one bound to a distant journey from which there was to be no return. On the night of the 17th he appeared to be sinking; and after prayer at his desire, we watched him with anxiety nearly the whole night, expecting his decease. He rallied again, however, and was able to be raised and removed to his sitting-room for two or three days more, though very weak from inability to take nourishment. He was now convinced that his time was approaching; he gave particular directions as to his funeral, desiring to be buried "as a bishop," in his episcopal robes, and with a suitable service, naming those whom he wished to be invited to the solemnity, and charging me with such messages as he desired to convey to absent friends. On Sunday, the 21st, he was so much improved that I could leave him in the evening to perform divine service at Elie, four miles distant, without fear. But the service was scarcely concluded, when a messenger arrived to summon me. On reaching his chamber, he stretched out his hand to me, and greeting me kindly, said, "Pray with me; I am dying." I prayed with him accordingly, and

he joined fervently, as far as his strength would allow, in the petitions. We watched him the whole night, in almost constant expectation of his dissolution; yet, to our astonishment, he rallied by the morning, and continued in a similar state till the following Friday. During these five days, as before, he endured little pain, but complained chiefly of *uneasy* sensations. He thanked God frequently for the absence of severe suffering, and continued, although with decreasing energy, to speak of his state and prospects, with humble self-renunciation, appealing to the mercy of God through Christ. He frequently requested me to pray with him, particularly appreciating and joining in those petitions in the "Visitation of the Sick" which express hope in Divine grace, and utter distrust of all human worth. On Friday, the 26th, at five in the afternoon, when I had retired awhile for refreshment, he sent for me hastily to pray with him, saying, "I am going now." Seeing that he was very weak, I used a few of the most familiar petitions suited to his case, in which he endeavoured to join; but the mind had lost its entire control over the utterance, and his few broken words were some of them perfectly correct, others totally incoherent. He spoke no more; but lay, for about another hour, softly breathing out his spirit; so softly, interrupted occasionally by a slight and not uneasy sob, that it was difficult to know the moment when his breathing ceased; and he had really "fallen asleep in Jesus" some little

time before I could be sure that the tie between soul and body was dissevered. "Mark the end of the upright, for the end of that man is peace!"

"The spirits of the just, made perfect now,
Have each in heaven their beatific calm;
Serenity arrays each kingly brow,
And through each heart distils celestial balm:
Their hope as cloudless as their peace divine,—
Seraphic visions round them reign, and shine.

"Dead though their forms in dust sepulchral lie,
Ecstatic faith the spirit loves to view,
And longs to vision with prophetic eye
What awful raptures must pervade it through,
As more and more eternity unfolds
Secrets of glory, vast as heaven beholds[4]."

---

[4] R. Montgomery's "Christian Life."

CHAPTER XVIII.

FUNERAL—PERORATION OF THE BISHOP OF EDINBURGH'S SERMON.

ACCORDING to his expressed wish, our venerable friend was buried "as a bishop," the body being robed in his canonicals, and the funeral solemnity being conducted (without ostentation or parade) in the form most suited for such an occasion. The intensity of the cold on the day appointed, Feb. 1, and the quantity of snow that had fallen, rendered impracticable the attendance of many who would fain have gathered to do the last honours to the departed prelate, especially of those from a distance. Four of the bishops of the Church were unable, some from such causes, some from ill-health, to attend; but the Bishops of Edinburgh and of Moray, notwithstanding distance and inclemency of the weather, were present. Of the clergy of the Church, many who earnestly desired to be present were obliged to content themselves with expressing their regret at their involuntary absence: while several were storm-staid, who had decided upon taking the journey. The Very Rev. the Dean of St. Andrew's, the Rev. C. J. Lyon, of

St. Andrew's, an old and much esteemed friend of the departed bishop; the Rev. G. G. Milne, of Cupar; the Rev. G. Wood, of Perth; the Rev. W. M. Goalen, of Newhaven, a former assistant to the bishop; the Rev. H. Macnamara, of St. Andrew's; and the Rev. J. Maclachlan, of Edinburgh, were therefore all who could effect their intention of being present.

The mourners, and pall-bearers, as representing the congregation at Pittenweem, were the Lord William Douglas; the Lord Lindsay; Robert Lindsay, Esq., of Straiton (representing his brother General Lindsay, who was unavoidably in London at the time); George Simson, Esq., of Pitcorthie; M. F. Conolly, Esq., of Anstruther; D. Brown, Esq., Provost of Crail; and Mr. H. Petheram, of Largo.

The bishops and clergy assembled at the Priory; and having robed there, proceeded, a little after twelve o'clock, in procession through the avenue which for so many years had been the bishop's favourite walk to the chapel, which stands at the head of it. A striking evidence of the interest taken in the solemn event here presented itself: not only the little church being filled by a most respectable and reverent assembly, but, notwithstanding the severe cold, the wide space opposite the chapel being crowded by a concourse of the inhabitants, who remained there during the whole time of service, and maintained a marked decorum quite in character with the occasion; eagerly, yet with propriety,

pressing to behold the last obsequies of that venerable man who had seemed to be an integral portion of the locality,—whose first appearance there, few, if any, could remember,—and who had been known only as an *old* man to the great proportion of his neighbours. In other respects, too, the general feeling of esteem was manifested, apart altogether from sectarian differences. The parish bell was tolled throughout the day at intervals; and amongst the congregation in the church, and taking audible part in the solemn services of the occasion, were the minister of the parish, and those of some neighbouring parishes, as well as of dissenting bodies, besides many lay-presbyterians, all, apparently, willing and desirous to show this last mark of respect to one whom they could not but honour, though they did not concur in his ecclesiastical convictions.

The funeral service itself was preceded by the ordinary morning prayers of the Church, offered by the Rev. H. Macnamara; special Psalms being substituted for those of the day; the 16th, 23rd, 27th, and 102nd being selected as most appropriate for the occasion. Special lessons were also appointed; the first, Lamentations iii. 22—50, being read by the Very Reverend Dean Torry; the second, 1 Thess. iv. 13 to ch. v. 13 inclusive, by the Rev. W. M. Goalen, as formerly assistant to the bishop. The Bishop of Edinburgh then preached an impressive and admirable discourse from 1 Cor. xv. 56, 57; which was listened to by the whole

congregation with deep and earnest attention. The peroration, in which his Reverence briefly but strikingly summed up the character of the departed prelate, was singularly appropriate and graceful; and by the right reverend preacher's permission, will aptly close this memorial.

That discourse being ended, the mourners left the church to convey to it from the Priory the remains of the venerated bishop. That interval of solemn expectation,—deepened by the tones of the Dead March in Saul, slowly and softly rendered upon the organ,—was one of the most impressive that could be felt: there was a subdued, yet palpable sensation of awe and sorrow combined, as, proceeding down the aisle to meet the corpse, and returning at its head, the incumbent commenced the magnificent scriptures which open the inimitable service for the Burial of the Dead, to a plaintive solemn chant, taken up by the organist and choir, and joined in, as it were involuntarily, by many of the congregation, whose feelings were those of sympathy, rather than of attention to rubrical correctness. The psalms were also sung to a suitable chant: the lesson, so full of deep consolation and of the most exquisite philosophy, was read very impressively by the Bishop of Moray; the succeeding sentences were chanted as before; and the remaining prayers offered, in that deep and sonorous voice, so thoroughly corresponding with the solemn occasion, which is a characteristic of the Bishop of Edinburgh. The whole of this

service, except the final benediction, was conducted within the chapel, on account of the extreme severity of the weather: and when the last collect had been recited, the clergy proceeded down the aisle, in the order in which they entered, the bishops last, followed by the bearers and the mourners, and then by the congregation, to the side of the grave. There they ranged themselves around the spot which so recently the venerated bishop had set apart as his resting-place: and there they committed his body to the dust, "in sure and certain hope"—not only of "*the* resurrection," but as far as mortals dare assume—of *his* "resurrection to eternal life."

The close of the Bishop of Edinburgh's sermon, will suitably conclude this attempt to commemorate the life and actions of this servant of the Church, in connexion with the principal events relating to the history of that communion to which he so early devoted himself, and for which he so long and faithfully laboured.

"It has pleased God to take to Himself the soul of my revered friend, who, for a period extending beyond the recollection or even the life of most of those here present, ministered to your fathers and to you the word of life, and the sacraments of the covenant of grace. The disruption of such a connexion by the hand of death, is a very solemn epoch in the history of a congregation. The steward of the mysteries has been summoned away to give

an account of his stewardship—you among whom he ministered are still left to await, in an hour that ye know not, the call that must summon you to answer for the use that you have made of his ministrations. That voice, which for so long a time, and on so many occasions, spoke to you of righteousness, temperance, and a judgment to come, is now silent in the grave; but you were responsible, not to the minister, but to the Master who sent him, for the use and application that you made of every exhortation and argument to faith, and repentance, and charity and that Divine Master and Head of the Church will, at the latter day, appear upon earth to demand from every individual an account of the improvement that he has made of the means of grace, which he enjoyed in this his time of probation.

"Were I to attempt any particular account of the ministerial life of my revered friend in his relations to you, I should be acting unfairly and presumptuously. Unfairly, because the distance between our places of residence, and the weakness of age on his part, and the pressure of business on my part, have prevented me for many years from the enjoyment of any personal intercourse with him; and presumptuously, because you, both in your attendance at the public services of the sanctuary, and in the easy intercourse of social life, have enjoyed opportunities not granted to me of knowing all which I should vainly be attempting to inform you of. But, brethren, I shall not be acting unfairly

or presumptuously, if I speak of that with which I am probably more familiar than you are; namely, the public services of the venerable bishop to the Church at large, and the munificent donations by which he supported her schemes both for education and for Church extension. We see now little of love to the Church as a corporate body—of love for her such as that love of country which we call patriotism. Thank God, we see many instances of strong ecclesiastical feeling. We see congregations strongly attached to their ministers, and ministers willing to spend and to be spent for the spiritual welfare of their flocks. We see wealthy individuals building and endowing churches in their own locality for poor congregations unable to provide a church, or to support a minister from their own scanty resources; and where such spontaneous agents are wanting, we see poor congregations contributing to the utmost of their means, and patiently seeking and gratefully receiving the aid that may enable them to enjoy with a decent solemnity the regular administration of God's word and sacraments. All this is most praiseworthy; but still, in the liberality practised by Bp. Low there was something of a still higher character. He viewed the Church as a whole, as one body in Christ. He did not wish to support one party in preference to another, nor to indulge his natural feelings by cherishing any particular locality; but his object was to strengthen the constitution of the whole body. The object of his life-long affection

was the Episcopal Church in Scotland; and though with a wise and Christian contempt for all posthumous fame, he abstained from connecting his name with any of the purposes to which his bounty was applied, still the Church which he so largely benefited will not be ungrateful, and will long hold the name of Bp. Low in grateful and affectionate remembrance.

"It ought also to be remembered how it was that he had it in his power to give or to bequeath those considerable sums with which he has endowed the Church. He possessed, I believe, but a small patrimony; and his professional income never reached what any well-educated professional man would now consider as a decent competence. He gave, then, not from the surplus of an easy fortune; but of him we may say, with very little exaggeration, that, like the widow at the treasury of the temple, he gave all that he had, even all his living. His ability to give was the result of a long-continued course of careful saving, and the denial of all selfish indulgences. He lived sparingly that he might give largely; and certainly I never met with an instance, and I do not recollect having read of an instance, in which, out of means so small, so large a stream of beneficence has flowed upon the Church."

THE END.

C C

THEOLOGY LIBRARY
CLAREMONT, CALIF.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

BOOKS JUST PUBLISHED.

I.

CHRISTIAN THEISM: the TESTIMONY of REASON and REVELATION to the EXISTENCE and CHARACTER of the SUPREME BEING. By the Rev. ROBERT ANCHOR THOMPSON, M.A. In 2 vols. 8vo. £1 1*s.*

*** *The* FIRST BURNETT PRIZE *of* £1800 *has been awarded to this Work.*

II.

SOME ACCOUNT of the EXTERNAL GOVERNMENT and DISCIPLINE of the CHURCH of CHRIST during the FIRST THREE CENTURIES. By JOHN KAYE, D.D., late Lord Bishop of Lincoln. In 8vo. 5*s.*

III.

ENGLAND'S SACRED SYNODS; a Constitutional History of the CONVOCATIONS of the CLERGY, from the Earliest Records of Christianity in Britain to the Date of the Promulgation of the Book of Common Prayer. Including a List of all the Councils of the Clergy held in England. By JAMES WAYLAND JOYCE, M.A., Formerly Student of Christ Church, Oxford, Rector of Burford (Third Portion). In 8vo. 25*s.*

IV.

EVANGELICAL LIFE, as seen in the EXAMPLE of our LORD JESUS CHRIST. By JOHN JAMES, D.D., Canon of Peterborough, Author of a "Comment on the Collects," and other works. In 12mo. 7*s.* 6*d.*

V.

MEDITATIONS and PRAYERS on the ORDINATION SERVICE for PRIESTS. By the Rev. J. H. PINDER, M.A., Principal of Wells Theological College. In small 8vo. 3*s.* 6*d.*

Also, by the same Author, lately published,

MEDITATIONS and PRAYERS on the ORDINATION SERVICE for DEACONS. 3*s.* 6*d.*

VI.

CHRISTIAN SEASONS; a Series of Poems. By the AUTHOR of "The CATHEDRAL." *Contents:*—Advent — Christmas — Lent — Easter — Whitsuntide — and Allhallowtide. In small 8vo. 3*s.* 6*d.*

VII.

MORNING NOTES of PRAISE; a Series of MEDITATIONS upon the MORNING PSALMS. By LADY CHARLOTTE MARIA PEPYS. In small 8vo. 3*s.* 6*d.*

VIII.

QUIET MOMENTS; a FOUR WEEKS' COURSE of MEDITATIONS before Evening Prayer: and for Noonday and Sunset. By the SAME AUTHORESS. *Second Edition.* In small 8vo. 3*s.* 6*d.*

IX.

The CHRISTIAN CHARACTER; Six Sermons preached in LENT. By JOHN JACKSON, D.D., Lord Bishop of Lincoln. *Fifth Edition.* In small 8vo. 3*s.* 6*d.*

X.

COMFORT for the AFFLICTED. Selected from Various Authors. Edited by the Rev. C. E. KENNAWAY. With a Preface by S. WILBERFORCE, D.D., Lord Bishop of Oxford. *Seventh Edition.* In small 8vo. 4*s.* 6*d.*

XI.

The CURATE'S MANUAL, with Reference to the SICK and DYING: from the Latin of the Rev. JOHN STEARNE, Vicar of Trim, in the Seventeenth Century. With Additions, Original and Selected, by the Rev. KIRBY TRIMMER, A.B., Perpetual Curate of St. George Tombland, Norwich; Author of "Conversations on the Thirty-Nine Articles." *Second Edition.* In 18mo. 2*s.* 6*d.*

XII.

HOLY THOUGHTS; or, a TREASURY of TRUE RICHES. Collected chiefly from our Old Writers. *Sixth Edition.* In Pocket size. 1*s.* 6*d.*

RIVINGTONS, WATERLOO PLACE.

Rc
2
757

BX
5395
L6
B4

Blatch, William.
A memoir of the Right Rev. David
erly Bishop of the United Dioceses
Moray, and Argyle: comprising sket
principal events connected with t
Episcopal Church, during the last
London, Rivingtons, 1855.
vii, 385p. 18cm.

1. Low, David, Bp., 1768-1855.
Episcopal Church in Scotl

2
A17872